The Sanctity of Human Life in The Qur'āṇ and Sunnah

By
Mufti Muhammad Taqi Usmani

Translated By
Moulana Shakir Jakhura

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Summary of Contents

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بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلوة والسلام على سيدنا ومولانا محمد خاتم النبيين، وعلى آله وأصحابه أجمعين، وعلى كل من تبعهم بإحسان إلى يوم الدين.

أما بعد!

The more the Quran and Sunnah have emphasised the value of human life, the higher is the degree of its violation nowadays. Murdering for petty reasons has become so common that human life is now not even afforded the respect that is given to the life of a fly or mosquito. Patriotism and factional dissention regrettably lead even those who are deemed as religious into this heinous crime and some even commit this offence as a 'service' to the Deen. It seems that the verses and traditions of the Quran and Sunnah that have so strongly emphasised the sanctity of human life and that have pronounced unmatched warnings against its unjustified violation are not before them, or that due attention is not being paid to them. Hence, I desired to compile these verses and traditions in the present treatise. A Muslim –no matter how sinful- certainly has respect for the directives of the Quran and Sunnah at heart and thus, perhaps some servant of Allah will take a fresh look at his conduct by reading this treatise. Therefore, the fruit of this endeavour will,

Insha'allah, have been attained even if it encourages just one person to repent from this sin or from being involved in it in any way out of the fear of Allah.

The verses of the Noble Quran that discuss the sanctity of human life have been quoted in the beginning. Thereafter, forty Ahadith of the Holy Prophet صلی اللہ علیہ وسلم, pertaining to the sacredness of human life have been narrated. This is followed by the sayings of the Holy Prophet صلی اللہ علیہ وسلم that provide guidance for the general Muslims when an oppressive ruler seizes control. The teachings of the Quran and Sunnah in the situation of civil strife between Muslims have been related thereafter.

May Allah Tabarak wa Ta'ala make this treatise beneficial and may He Grant us the ability to practise upon His teachings and the teachings of His Noble Prophet صلی اللہ علیہ وسلم. Amin, Amin.

(Hazrat Maulana Mufti) Muhammad Taqi Usmani (حفظہ اللہ ورعاہ)

Darul Uloom Karachi

4 Sha'baan 1430 A.H.

Injuctions of the Quran and Sunnah regarding the sanctity of human life

The teachings of the Quran and Sunnah are very clear regarding the serious sin of unjustly taking the life of a person: it is the gravest sin after polytheism.

The Quran and Sunnah have not pronounced as severe admonitions for any other sin as they have for murder. The Quran says:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ [النساء : ٩٣]

"Whoever kills a believer deliberately, his reward is Jahannam (Hell) where he shall remain forever, and Allah shall be angry with him and shall cast curse upon him, and He has prepared for him a mighty punishment."

The Quran mentions in another verse:

﴿مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ﴾ [المائدة : ٣٢]

"For this reason, We decreed for the children of Isra'il that whoever kills a person not in retaliation for a person killed, nor (as a punishment) for spreading disorder on the earth, is as if he has killed the whole of humankind, and whoever saves the life of a person is as if he has saved the life of the whole of humankind.

Certainly, Our messengers have come to them with clear signs. Then, after all that, many of them are there to commit excesses on the earth."

Allah Ta'ala has also mentioned:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا. وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾ [النساء : ٢٩ ، ٣٠]

"O you who believe, do not devour each other's property by false means, unless it is trade conducted with your mutual consent. Do not kill yourselves. Indeed, Allah has been Very-Merciful to you.[29] Whoever does that out of aggression and injustice, We shall cast him into the Fire. This is an easy thing for Allah. [30]"

"Do not kill yourselves," here means that you should not commit suicide and it also means that you should not kill each other. The Imam of the Mufassireen, Allamah Tabari رحمه الله تعالى, writes in the commentary of this verse:

"يعني بذلك جل ثناؤه: "ولا تقتلوا أنفسكم" ولا يقتل بعضكم بعضًا وأنتم أهل ملة واحدة ودعوة واحدة ودين واحد. فجعل جل ثناؤه أهل الإسلام كلهم بعضَهم من بعض. وجعل القاتل منهم قتيلا في قتله إياه منهم بمنــزلة قَتله نفسه إذ كان القاتلُ والمقتول أهلَ يد واحدة على من خالف ملَّتَهُما". (تفسير الطبري ج٥ ص٣٥ ط: دار الفكر)

"The meaning of "Do not kill yourselves," is that you should not kill each other as you are of one nation, with a single call and religion. Allah Ta'ala Has in this

way rendered all Muslims to be a part of each other and Has declared any person who kills a Muslim to be as if he has taken his own life. This is because, the murderer and murdered actually [ought to be] united against those who are opposed to their religion."

The Quran also mentions:

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا﴾ [الإسراء : ٣٣]

"Do not kill any person, the life of whom is sanctified by Allah, except for a just reason. And whoever is killed unjustly, we have invested his heir with authority (of equal retaliation), but he must not cross the limit in the matter of killing. Surely, he will be helped."

In another place, the Quran states whilst making mention of the pious servants of Allah:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا. يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا﴾ [الفرقان : ٦٨ ، ٦٩]

"...and those who do not invoke any other god along with Allah, and do not kill a person whom Allah has given sanctity, except rightfully, nor do they fornicate; and whoever does it, shall face the recompense of his sin, [68] the punishment will be doubled for him, and he will remain there disdained, for ever" [69].

In these two verses, not only has the killing of a Muslim been prohibited, taking any life that Allah Ta'ala Has declared as sacred has been forbidden. Thus, they include those non-Muslims with whom the Muslims

have entered into an agreement to grant protection to their life and property.

Allah Ta'ala has specifically mentioned the Bani Israeel's killing each other when mentioning their other evil deeds:

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ. ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ﴾ [البقرة : ٨٤ ، ٨٥]

"When We took a pledge from you: "You shall not shed the blood of one another, and you shall not drive one another out of your homes." Then you agreed, being yourselves the witnesses. [84] Yet, here you are, killing one another, and driving a group of your own people out of their homes, supporting each other against them in sin and aggression ...[85]"

Then Allah Ta'ala mentions whilst enumerating the major sins:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾ [الأنعام : ١٥١]

"Say (O Prophet to the infidels), "Come, and I shall recite what your Lord has prohibited for you: Do not associate anything with Him (as His partner); and be good to parents, and do not kill your children because of poverty—We will give provision to you, and to them

as well—and do not go near shameful acts, whether they are open or secret; and do not kill a person whom Allah has given sanctity, except rightfully. This He has enjoined upon you, so that you may understand."

The Noble Prophet صلى الله عليه وسلم has also very emphatically, warned the Ummah against such civil strife.

Forty Ahadith Regarding Unjust Killing

Hereunder are forty Ahadith of Rasulullah صلى الله عليه وسلم in which he صلى الله عليه وسلم has pronounced severe warnings against unjust killing and has urged the Muslims to refrain from this grave sin.

(1) The extraordinary sermon that Rasulullah صلى الله عليه وسلّم delivered on the occasion of the farewell pilgrimage serves as an eternal guide for the Ummah. In this sermon, he placed the greatest emphasis upon forbidding the Muslims from shedding each other's blood. Nabi صلى الله عليه وسلّم mentioned:

"فإن دمائكم وأموالكم" قال محمد وأحسبه قال "وأعراضكم حرام عليكم كحرمة يومكم هذا فى بلدكم هذا فى شهركم هذا وستلقون ربكم فيسألكم عن أعمالكم فلا ترجعن بعدى كفارا أو ضلالا يضرب بعضكم رقاب بعض ألا ليبلّغ الشاهد الغائب فلعل بعض من يبلغه يكون أوعى له من بعض من سمعه". ثم قال "ألا هل بلّغت" (صحيح البخاري، باب حجة الوداع حديث ٤٤٠٦ ط: دار السلام، وصحيح مسلم، باب القسامة، حديث ٤٣٥١ وهذااللفظ له، ط: دار القلم)

"Your blood, wealth and (according to Muhammad bin Seereen's رحمه الله narration) dignity are just as

sacred for each other, as is this month in this city (Makkah) and on this day (Eidul Adh-ha). You will all meet your Lord and He will question you regarding your actions. Therefore, do not turn back as disbelievers or misguided ones, in that you strike off each others' necks. Behold! Let those who are present convey this message to those who are absent, as it is possible that those who are conveyed this message preserve it more than the one who listened to it." Thereafter, Nabi صلى الله عليه وسلم mentioned: "Behold! Have I conveyed the message?"

The meaning of, "do not turn back as disbelievers or misguided ones, in that you strike off each others' necks" is that killing each other is actually the practice of the disbelievers and the misguided. It may also mean that you should not justify killing each other by calling each other disbelievers or rendering each other as misguided. (Fathul Baari, The Book of Diyaat, v 12, pg 194).

(2) Hazrat Anas رضي الله تعالى عنه narrates that the Noble Prophet صلى الله عليه وسلم mentioned:

"أكبر الكبائر الإشراك بالله وقتل النفس وعقوق الوالدين وقول الزور." (صحيح البخاری، کتاب الديات، باب قول الله تعالى"من أحياها" حديث ٦٨٧١)

"The gravest of the major sins are: associating partners with Allah, killing a person, disobeying the parents and lying."

(3) Hazrat Abdullah bin Mas'ood رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلم mentioned:

"سباب المسلم فسوق وقتاله كفر".

(صحيح البخاری، کتاب الأدب، حديث ٦٠٤٤)

"To revile a Muslim is a sinful act and to fight to kill him is Kufr."

(4) Hazrat Abu-Hurayrah رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلم mentioned:

"اجتنبوا السّبع الموبقات – قيل: يا رسول الله! وما هنّ؟ قال : الشّرك بالله، والسحر، وقتل النفس التى حرّم الله إلا بالحق، وأكل مال اليتيم، وأكل الربا، والتولى يوم الزحف، وقذف المحصنات الغافلات المؤمنات".

(صحيح مسلم، كتاب الايمان، حديث ٢٧١)

"Abstain from the seven destructive traits." Someone asked, "O, Messenger of Allah, what are those traits?" The Prophet صلى الله عليه وسلم replied, "Associating partners with Allah, practising magic, taking a life that Allah Has declared as sacred without justification, misappropriating the wealth of the orphan, consuming interest, retreating in battle and (falsely. Translator) accusing the naive and chaste Muslim women."

(5) Hazrat Abu Bakrah رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلم mentioned:

"إذا التقى المسلمان بسيفيهما فالقاتل والمقتول فى النار." فقلت يارسول الله ! هذاالقاتل فما بال المقتول؟ قال: إنه كان حريصا على قتل صاحبه".

(صحيح البخارى، كتاب الايمان، حديث ٣١)

"When two Muslims come in front of each other with their swords, then both the one who kills and the one killed will be in the Fire of Hell." Hazrat Abu Bakrah رضي الله تعالى عنه mentions, "I said, "O, Messenger of Allah. The killer's (situation) is understandable, but why will the one killed go to the fire of Hell?" The Prophet صلى الله عليه وسلم replied, "He was bent on killing

his opponent."

In Sahih Muslim the following words of this Hadith have been narrated:

"إذا المسلمان حمل أحدهما على أخيه السلاح فهما على جرف جهنم فإذا قتل أحدهما صاحبه دخلاها جميعا". (صحيح مسلم كتاب الفتن وأشراط الساعة باب إذا تواجه المسلمان بسيفيهما، حديث ٧٢١٢)

"When two Muslims take up arms against each other, they are on the edge of the Fire of Hell. Then when one kills the other, they both enter it."

(6) Hazrat Abdullah bin 'Umar رضي الله تعالى عنهما narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"لن يزال المؤمن فى فسحة من دينه مالم يصب دما حراما" (صحيح البخارى كتاب الديات، حديث ٦٨٦٢)

"Opportunity for forgiveness of a believer in matters of his Deen remains until he impermissibly sheds the blood of a person."

This means that the possibility of forgiveness after unjustly shedding the blood of a person becomes very slight. (Fathul Bari v12 pg188).

(7) Hazrat Abdullah bin 'Umar رضي الله تعالى عنهما reports this Hadith as well:

"من حمل عليناالسلاح فليس منّا، (صحيح البخارى، كتاب الديات، حديث ٦٨٧٤)

"One who picks up a weapon against us (Muslims) is not of us."

(8) Hazrat Abdullah bin 'Umar رضي الله تعالى عنهما therefore mentions:

"إن من ورطات الأمورالتى لامخرج لمن أوقع نفسه فيها سفك الدم الحرام بغير حله." (صحيح البخارى، كتاب الديات، حديث ٦٨٦٣)

"Impermissibly shedding sacred blood is from among those dilemmas that one gets himself into without there being any way out."

In other words, after unjustly killing a person it is very difficult to be forgiven as this sin is related to the rights of people and such sins are not forgiven by repentance only until the wronged person is asked for forgiveness. In this situation, there is no way to ask forgiveness from the person who has been killed.

(9) Hazrat Abdullah bin Masud رضي الله تعالى عنه states that the Holy Prophet صلى الله عليه وسلم mentioned:

"لايحلّ دم امرئ مسلم يشهد أن لا اله الاالله وأنى رسول الله الاّ بإحدى ثلاث: النفس بالنفس،والثيب الزانى، والمفارق لدينه التارك للجماعة". (صحيح البخارى، كتاب الديات، حديث ٦٨٧٨)

"The blood of a Muslim who testifies that there is none other worthy of worship besides Allah and that I am the Messenger of Allah is not Halal except in three situations: his life is taken in lieu of a life that he had taken; he commits adultery despite being married; he disaffiliates from the Muslim community by renouncing his Deen."

(10) Hazrat Abdullah bin Abbaas رضي الله تعالى عنهما narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"أبغض الناس الى الله ثلاثة: ملحد فى الحرم، ومبتغ فى الإسلام سنة

الجاهلية،ومطّلب دم امرئ بغير حق ليهريق دمه". (صحيح البخارى، كتاب الديات، حديث ٦٨٨٢)

"Allah Ta'ala detests three people the most: a person who engages in irreligiousness in the Haram; a person who desires to initiate a practice of Jahiliyyah in Islam; and one who is in pursuit of unjustly shedding the blood of a person."

(11) Hazrat Jundub bin Abdullah رضي الله تعالى عنه narrates that the Noble Prophet صلى الله تعالى عليه وسلّم mentioned:

"من استطاع أن لايُحال بينه وبين الجنة بملأ كف من دم هراقه فليفعل". (صحيح البخاري، كتاب الأحكام، باب من شاق شق الله عليه، حديث ٧١٥٢)

"If a person is just able to not let a handful of blood that he shed of a person become an obstacle between him and Paradise, he should."

The meaning of this Hadith is that even a little bit of a person's blood that one sheds will become an obstacle from him going into Paradise. Therefore, he should at least save himself from this impediment between him and entering into Paradise.

(12) Hazrat Abdullah bin Amr رضي الله تعالى عنهما narrates that the Holy Prophet صلى الله تعالى عليه وسلّم mentioned:

"لزوال الدنيا أهون عند الله من قتل رجل مسلم".

(سنن النسائى، كتاب المحاربة، حديث ٣٩٩٢، ط: دار السلام)

"The destruction of the entire world is less

significant than killing a Muslim in the eyes of Allah."

(13) Hazrat Ubadah bin Samit رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"مَن قَتَلَ مؤمنا فَاغتَبَطَ بقتله: لم يَقبل الله منه صَرفا ولا عَدلا" (سنن أبي داود، كتاب الفتن، حديث ٤٢٧٠، ط: دار السلام)

"Whoever becomes pleased after killing a Muslim, Allah Ta'ala will neither Accept his repentance and nor any ransom." (Another possible translation is, "Allah Ta'ala will neither Accept his optional worship and nor his obligatory worship.")

(14) Hazrat Abdullah bin Amr رضي الله تعالى عنهما states:

"رأيت رسول الله صلى الله عليه و سلم يطوف بالكعبة ويقول ما أطيبك وأطيب ريحك! ما أعظمك وأعظم حرمتك ! والذى نفس محمد بيده لحرمة المؤمن أعظم عند الله حرمة منك – ماله ودمه وأن نظن به إلا خيرا" (سنن ابن ماجه، ابواب الفتن، حديث ٣٩٣٢، ط: دار السلام).

"I saw the Messenger of Allah صلى الله تعالى عليه وسلم performing Tawaf of the Ka'bah and (addressing the Ka'bah) saying, "How pure you are, and how sweet is your fragrance! How great you are, and how great is your sacredness! By the Being in whose control is the soul of Muhammad (صلى الله عليه وسلّم) , the sanctity of a believer, of his wealth, of his blood and of the fact that we should not think except good of him is even greater than your sanctity in the eyes of Allah."

Some experts have rendered one of the narrators of this Hadith to be Da'if, whilst Ibn Hibban (RA) has regarded the same narrator as Thiqah. (Misbahuz Zujajah 4/164) However, narrations of similar meaning

have been narrated by Hazrat Abdullah bin Abbas, Hazrat Jabir and Hazrat Abdullah bin Umar رضي الله تعالى عنهم through different chains of narrators. (Shu'abul Iman, Bayhaqi, Hadith 6706 and 4014, Mu'jamul Kabir, Tabrani, 10966, Mu'jam Awsat 5719, Majma'uz Zawaid v1 pg255). The scholars have therefore regarded this Hadith as acceptable. (Faydhul Qadir v 5 pg 366)

(15) Hazrat Ubadah bin Samit رضي الله تعالى عنه narrates that the Noble Prophet صلى الله عليه وسلّم mentioned:

"كل ذنب عسى الله أن يغفره يوم القيامة إلا من مات مشركا أو قتل مؤمنا متعمدا". رواه البزار ورجاله ثقات. (مجمع الزوائد،كتاب الفتن، باب حرمة دماء المسلمين،حديث ١٢٢٩٨، ط: دار الكتب العلمية)

"There can be hope that Allah Ta'ala may Forgive every sin on the Day of Judgement, except for a person who dies as a polytheist or who has killed a believer intentionally."

(16) Hazrat Abdullah bin Abbas رضي الله تعالى عنهما narrates that on one occasion the Noble Prophet صلى الله عليه وسلّم mentioned:

"لو أن أهل السماء والأرض اجتمعوا على قتل مسلم لعذبهم الله بلا عدد ولا حساب" رواه الطبراني ورجاله رجال الصحيح غير عطاء بن أبي مسلم وثقه ابن حبان وضعفه جماعة. (مجمع الزوائد،كتاب الفتن، باب حرمة دماء المسلمين، حديث ١٢٣٠١)

"If the dwellers of the heaven and earth gather together to kill a single Muslim, Allah will Punish all of them without any [concern for. Translator] numbers and reckoning."

(17) It has been narrated from Hazrat Abdullah bin Umar رضي الله تعالى عنهما that the Holy Prophet صلى الله عليه وسلم mentioned:

"إذا مشى الرجل إلى الرجل فقتله فالمقتول فى الجنة والقاتل فى النار". رواه الطبرانى فى الأوسط ورجاله رجال الصحيح (مجمع الزوائد، كتاب الفتن، باب حرمة دماء المسلمين، حديث ١٢٣٠٤)

"When a person goes to somebody and kills him, the one killed will be in Paradise and the killer will be in the Fire of Hell."

Imam Abu Dawud has narrated this Hadith with the following addition in the beginning: "Hazrat Abdur Rahman bin Samurah (RA) mentions that I was walking with Hazrat Abdullah bin Umar رضي الله تعالى عنهما, holding his hand on a street of Madinah when we came across the severed head of a person suspended upon something. Upon seeing this, Hazrat Abdullah bin Umar رضي الله تعالى عنهما mentioned, "The killer of this person is wretched," and then he related the above Hadith. (Abu Dawud, The Book of Fitan, Hadith 4260)

A person asked Hazrat Abdullah bin Abbaas regarding whether the repentance of one who has committed murder will be accepted or not. He remarked in astonishment, "What are you saying?" The person repeated the question to which Hazrat replied in the same manner, and then he related the following Hadith:

سمعت نبيكم صلى الله عليه و سلم يقول: "يأتى المقتول متعلقا رأسه بإحدى يديه ملبا قاتله باليد الأخرى تشخب أوداجه دما حتى يأتى به العرش فيقول المقتول لرب العالمين: هذا قتلنى فيقول الله للقاتل: تعست

ويذهب به إلى النار". رواه الطبراني في الأوسط ورجاله رجال الصحيح". (مجمع الزوائد-، كتاب الفتن، باب حرمة دماء المسلمين- ١٢٣٠٦)

"I heard your Nabi صلى الله عليه وسلّم mentioning, "The person killed (in the world) will come whilst suspending his head in one hand with blood gushing from his veins, and dragging his killer by the throat with the other hand, until he brings him to the Throne (of Allah Ta'ala) where he will say to the Lord of the worlds, "He killed me." Allah Ta'ala will address the killer and say, "Woe unto you," and then he will be taken to the fire of Hell."

(18) Hazrat Abu Hurayrah رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلم mentioned:

"لا يقتل القاتل حين يقتل وهو مؤمن". رواه البزار (مجمع الزوائد، كتاب الفتن، باب حرمة دماء المسلمين حديث١٢٢٩٢)

"A killer is not a believer at the time of killing."

(19) Hazrat Abdullah bin Abbaas رضي الله تعالى عنهما narrates that the Holy Prophet صلى الله عليه وسلم mentioned:

"من شرك في دم حرام بشطر كلمة جاء يوم القيامة مكتوب بين عينيه : آيس من رحمة الله". رواه الطبراني وفيه عبد الله بن خراش ضعفه البخارى وجماعة ووثقه ابن حبان وقال: ربما أخطأ وبقية رجاله ثقات. (مجمع الزوائد، كتاب الفتن، باب حرمة دماء المسلمين- ١٢٣١٥)

"Whoever takes part in shedding the blood of a person unlawfully, by even uttering a single word, he will come on the Day of Qiyamah with the words, "Despondent from the mercy of Allah" written on his forehead."

(20) Hazrat Marthad bin Abdillah رضي الله تعالى عنه

narrates that the Holy Prophet صلى الله عليه وسلّم was asked regarding the ruling of a person who orders someone to kill somebody, upon which the Holy Prophet صلى الله تعالى عليه وآله وسلم mentioned:

"قسمت النار سبعين جزء ا فللآمر تسعة وستون وللقاتل جزء وحسبه". رواه أحمد ورجاله رجال الصحيح غير محمد بن إسحاق وهو ثقة ولكنه مدلس. (مجمع الزوائد، كتاب الفتن، باب فيمن قتل مسلما. حديث ١٢٣٢٠)

"If the Fire is divided into seventy parts then sixty nine will be for the one who ordered and one will be for the killer, and this will be sufficient for him."

(21) Hazrat Abu al-Darda رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"يؤتى بالقاتل والمقتول يوم القيامة فيقول: أى رب سل هذا فيم قتلنى فيقول: أى رب أمرنى هذا، فيؤخذ بأيديهما جميعا فيقذفان فى النار". رواه الطبرانى ورجاله كلهم ثقات. (مجمع الزوائد، كتاب الفتن، باب فيمن قتل مسلما. حديث ١٢٣٢٢)

"The killer and the one killed will be brought on the Day of Resurruction and the one killed will say, "O My Lord, ask him why he killed me." The killer will say, "He (indicating towards a third person) ordered me." Then both of them will be taken by their hands and thrown into the Fire."

(22) Hazrat Iyadh Ansari رضي الله تعالى عنه narrates that the Holy Prophet صلى الله تعالى عليه وآله وسلّم mentioned:

"إن لا إله إلا الله كلمة على الله كريمة لها عند الله مكان وهى كلمة من

قالها صادقا أدخله الله بها الجنة ومن قالها كاذبا حقنت دمه وأحرزت ماله ولقى الله غدا فحاسبه". رواه البزار ورجاله موثقون إن كان تابعيه عبد الرحمن بن عبد الله بن مسعود. (مجمع الزوائد، كتاب الايمان، باب فى ما يحرم دم المرء وماله،حديث ٥٥)

"The sentence, لا إله إلا الله, is much respected in the eyes of Allah Ta'ala and it enjoys an elevated status by Allah. It is a sentence which if a person says with sincerity, Allah Ta'ala will cause him to enter Jannah by virtue of it; and if a person says it untruthfully, it will render his blood sacred (in this world) and it will protect his wealth. Then when he meets Allah Ta'ala tomorrow, He will take account (of his falsehood)."

(23) Hazrat Abu al-Darda رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"لايزال المؤمن مُعنقاً صالحا مالم يُصب دما حراما، فاذا أصاب دما حراما بلّح". (سنن ابى داود كتاب الفتن، حديث ٤٢٧٠)

"A Muslim continues to head righteously without burden (on the road towards Jannah) until he gets involved in shedding sanctified blood. When he gets himself involved in shedding sanctified blood, he gets stuck."

(24) Hazrat Anas رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

أبى الله أن يجعل لقاتل المؤمن توبة –طب والضياء في المختارة (كنــز العمال فى سنن الأقوال والأفعال، كتاب القصاص، حديث ٣٩٨٨٢، ط: مؤسسة الرسالة)

"Allah has refused to accept the repentance of the killer of a believer."

(25) Hazrat Abu Hurayrah رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

من أشار إلى أخيه بحديدة فإن الملائكة تلعنه حتى يدعه وإن كان أخاه لأبيه وأمه. (صحيح مسلم، كتاب البر والصلة، حديث ٦٦٢٥)

"Whoever points towards his brother with a weapon, the angels curse him until he stops (pointing), even though he be his blood brother."

(26) Hazrat Abu Bakrah رضي الله تعالى عنه narrates that the Holy Prophet صلى الله تعالى عليه وسلّم mentioned:

إذا شهر المسلم على أخيه سلاحا فلا تزال ملائكة الله تلعنه حتى يشيمه عنه البزار عن أبي بكرة. (كنــز العمال في سنن الأقوال والأفعال، كتاب القصاص، حديث ٣٩٨٨٦). (رواه البزار في مسند أبي بكرة رضي الله عنه، حديث ٣٦٤١، ط : مكتبة العلوم والحكم، المدينة المنورة)

"When a Muslim picks up a weapon against his brother, the angels of Allah continue to curse him until he moves the weapon away from him."

(27) Hazrat Abdullah bin Mas'ood رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلم mentioned:

"أول ما يقضى بين الناس بالدماء". (صحيح البخارى، كتاب الرقاق، حديث ٦٥٣٣)

"The cases which will be decided first (on the Day of Resurrection) will be the cases of blood-shedding."

(28) Hazrat 'Abdullah bin Umar رضي الله تعالى عنهما narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

لجهنم سبعة أبواب باب منها لمن سل السيف على أمتى، أو قال: على أمة

محمد. (قال أبو عيسى): هذا حديث غريب، لا نعرفه إلا من حديث مالك بن مغول (جامع الترمذى، كتاب التفسير، حديث ٣١٢٣، ط: دار السلام)

"Hell has seven doors of which one is for those who unsheathe the sword against my Ummah."

(29) Hazrat Aisha رضي الله تعالى عنها narrates that the Holy Prophet صلى الله تعالى عليه وسلّم mentioned:

"من أشار بحديدة إلى أحد من المسلمين يريد قتله فقد وجب دمه". (رواه الحاكم فى مستدركه، كتاب قتال أهل البغى، و قال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه، وأقره الذهبى. حديث ٢٦٦٩، ط: دار الكتب العلمية)

"Whoever points a weapon towards any Muslim with the intention of killing him, (shedding) his (the person pointing) blood becomes permissible." *

(30) Hazrat Uqbah bin Malik رضى الله تعالىٰ عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"إن الله أبى على الذى قتل مؤمنا ثلاث مرات". (سنن النسائى الكبرى، كتاب السير، حديث ٨٥٩٣، دار الكتب العلمية)

"Allah Ta'ala has thrice declined my (i.e. request to forgive. Translator) the one who has killed a Muslim."

(31) Hazrat Abu Musa Ash'ari رضى الله تعالى عنه narrates

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*قال العلامة المناوي رحمه الله في فيض القدير (ج٦ ص ٨٢ رقم ٨٤٤١) في شرح هذا الحديث: "من أشار بحديدة إلى أحد من المسلمين يريد قتله فقد وجب دمه" أي حل للمقصود بها أن يدفعه عن نفسه ولو أدى إلى قتله ، فوجب ههنا بمعنى حل ، ذكره ابن الأثير ، ولغيره أيضا أن يدفعه عنه وإن أدى لقتله- المترجم

that the Holy Prophet صلى الله عليه وسلّم mentioned:

"إذا أصبح إبليس بعث جنوده فيقول: من أضلّ اليوم مسلما ألبسته التاج فيجيء أحدهم فيقول: لم أزل به حتى عق والده فقال: يوشك أن يبره و يجيء أحدهم.... و يجيء أحدهم فيقول لم أزل به حتى طلّق امرأته فيقول: يوشك أن يتزوج و يجيء أحدهم فيقول: لم أزل به حتى أشرك فيقول: أنت أنت و يجيء أحدهم فيقول: لم أزل به حتى قتل فيقول: أنت أنت و يلبسه التاج. هذا حديث صحيح الإسناد ولم يخرجاه (وفي تعليق الذهبي في التلخيص: صحيح) (المستدرك على الصحيحين للحاكم، كتاب الحدود، حديث ٨٠٢٧)

"Iblees sends out his forces in the morning and says, "I will crown whoever misleads a Muslim today."

Then one (devil) of them comes and says, "I persisted with so and so until he disobeyed his father," upon which Iblees says, "it is not unlikely that he will begin treating them well again."

Another (devil) says, "I persisted with so and so until he divorced his wife." Iblees says, "It is not unlikely that he marries."

Another (devil) says, "I persisted with so and so until he committed Shirk (associating partners with Allah Ta'aala)," upon which Iblees says, "Yes, you (have done very good work.)"

Then one (devil) says, "I persisted with so and so until he killed someone," upon which Iblees says, "You (have done the best)," and he then crowns him."

Imam Abu Nu'aym (RA) has also narrated this Hadith in Hilyatul Awliya with the following addition at

the juncture of the devil who caused murder informing Iblees of his accomplishment:

"فيصيح صيحة يجتمع إليه الجنّ فيقولون: يا سيدنا ما الذى فرّحك فيقول: حدثنى فلان أنه لم يزل برجل من بنى آدم يفتنه ويصده حتى قتل رجلا فدخل النار فيجيزه ويكرمه كرامة لم يكرم بها أحدا من جنوده ثم يدعو بالتاج فيضعه على رأسه ويستعمله عليهم". (رواه ابو نعيم فى الحلية فى ترجمة فضيل بن عياض)

"He (Iblees) screams (out of happiness) so loudly that the Jinnaat (devils) gather around him and say, "O our master, what has made you so happy?" He says, "So and so (devil) told me that he persisted with a man from the children of Adam until he killed a person and thus entered the Fire of Hell." He rewards this devil by bestowing such honour upon him the like of which he does not bestow upon anyone in his forces and then he calls for the crown which he places on his head and appoints him as their (the devils') leader."

(32) Hazrat Abdullah bin Amr رضي الله تعالى عنهما narrates that the Holy Prophet صلى الله تعالى عليه وسلّم mentioned:

"إن أعدى الناس على الله من قتل فى الحرم أو قتل غير قاتله أو قتل بذحول الجاهلية –حم عن ابن عمرو– (رواه الإمام أحمد فى مسنده فى مسند عبد الله بن عمرو رضى الله عنه، وعلق الشيخ الأرنؤوط عليه فقال: إسناده حسن ولبعضه شواهد يصح بها، حديث ٦٦٨١، ط:مؤسسة الرسالة)

"The person who is the most rebellious towards Allah Ta'ala is he who kills someone in the Haram, or he

who kills one who has not (attempted) to kill him, or he who kills on the basis of the enmities of Jaahiliyyah."

(33) Hazrat Abu Hurayrah رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"خمس ليس لهن كفارة الشرك بالله عز و جل وقتل النفس بغير حق أو نهب مؤمن أو الفرار يوم الزحف أو يمين صابرة يقتطع بها مالا بغير حق".

(مسند احمد، في مسند أبي هريرة رضى الله تعالى عنه حديث ٨٧٣٧)

"There are five things for which there is no compensation: associating partners with Allah Ta'ala; unjustly killing a person; looting a believer; fleeing away on the day of Jihad; and taking a false oath to usurp someone's wealth unrightfully."

(34) Hazrat Abdullah bin Amr رضي الله تعالى عنهما narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"أبشِرُوا أبشِرُوا أبشِرُوا من صلى الصلوات الخمس واجتنب الكبائر السبع دخل من أي أبواب الجنة شاء: عقوق الوالدين والشرك بالله وقتل النفس وقذف المحصنات وأكل مال اليتيم والفِرار من الزحف وأكل الربا. الطبراني عن ابن عمرو (جمع الجوامع أو الجامع الكبير للسيوطى حرف الهمزة:، رقم ١٤٢، المكتبة الشاملة)

"Accept glad tidings! Accept glad tidings! Accept glad tidings! Whoever performs the five Salahs and refrains from the seven major sins, will enter from whichever door of Jannah he wishes: disobedience of the parents; associating partners with Allah Ta'ala; killing a person; (falsely) accusing chaste women; fleeing away from war; and consuming interest."

(35) Amr bin al Hamiq (RA) narrates that the Holy Prophet صلى الله تعالي عليه وسلّم mentioned:

"من أمن رجلا على دمه فقتله فأنا بريء من القاتل وإن كان المقتول كافرا". رواه الطبراني بأسانيد كثيرة وأحدها رجاله ثقات. (مجمع الزوائد، كتاب الديات، باب فيمن أمنه أحد على دمه. ١٠٧١٢)

"Whoever grants a person safety with regards to his life and still kills him, then I am free from the killer even though the one killed is a disbeliever."

Imam Hakim has narrated this Hadith in the following words:

"إذا اطمأن الرجلُ إلى الرجلِ ثم قتله بعد ما اطمأن إليه نصبَ له يومَ القيامةِ لواء غدرٍ." (أخرجه الحاكم، كتاب الحدود، رقم ٨٠٤٠ وقال : صحيح الإسناد، ووافقه الذهبي)

"When a person is at ease with regards to another person, and he still kills him despite (the one killed) being at ease with regards to (the killer), a flag of deception will be hoisted for (the killer) on the Day of Resurrection."

(36) Hazrat Aisha رضي الله تعالى عنها narrates that the following note was found in the sheath of the Holy Prophet's صلى الله تعالى عليه وسلّم sword:

"إن أشد الناس عتوّا رجل ضرب غير ضاربه ورجل قتل غير قاتله ورجل تولى غير أهل نعمته فمن فعل ذلك فقد كفر بالله ورسوله لا يقبل منه صرف ولا عدل". (مستدرك الحاكم: كتاب الحدود ٨٠٢٤، صحيح الاسناد ولم يخرجاه، ووافقه الذهبي)

"The most rebellious of all people is he who beats one who has not hit him, and he who kills one who has not attempted to kill him, and one who attributes himself to a family that he is not from. So whoever does

these actions has rejected Allah and His Messenger; neither will any obligatory worship be accepted from him and nor any optional worship."

(37) Hazrat Abu Hurayrah رضي الله تعالى عنه narrates that the Holy Prophet صلى الله تعالى عليه وسلّم mentioned the following sentence thrice:

"لا حرج إلا فى قتل المسلم ثلاثا،"

"There is not that much of constriction in any action (in that there be no hope for its forgiveness) besides killing a Muslim (as its forgiveness is very difficult)"

After narrating this Hadith Hazrat Ali's رضي الله تعالى عنه son, Muhammad bin al Hanafiyyah mentions:

"لو أن الناس تابعونى إلا رجل لم يسدد سلطانى إلا به ما قتلته". (مسند عبد الله بن المبارك ٢٥٦،دار النشر: مكتبة المعارف، الرياض، الطبعة: الأولى تحقيق: صبحى البدرى السامرائى)

"If all the people submit to me besides one person without whom my rule cannot remain, I will not kill him."

(38) Hazrat Abu Bakr Siddiq رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"من صلى الصبح فهو فى ذمة الله فلا تخفروا الله فى عهده فمن قتله طلبه الله حتى يكبه فى النار على وجهه". (رواه ابن ماجه، كتاب الفتن، باب المسلمون فى ذمة الله عز وجل، ٣٩٤٥، قال البوصيرى: هذا إسناد رجاله ثقات إلا أنه منقطع ... ورواه الطبراني في الكبير بسند صحيح. مصباح الزجاجة، ج ٤ ص١٦٧ ط:دار العربية)

"Whoever performs the morning Salah is in the responsibility of Allah Ta'ala. So do not disrespect the

responsibility of Allah. Thus, whoever kills him, (i.e. the one who has performed the Fajr Salah. Translator) Allah Ta'ala will seek him out until he throws him face first into the Fire."

(39) Hazrat Abu Sa'eed رضي الله تعالى عنه narrates that the Holy Prophet صلى الله تعالى عليه وسلّم mentioned:

"يخرج عنق من النار يوم القيامة فتكلم بلسان طلق ذلق لها عينان تبصر بهما ولها لسان تكلم به فتقول إنى أمرت بمن جعل مع الله إلها آخر وبكل جبار عنيد وبمن قتل نفسا بغير نفس فتنطلق بهم قبل سائر الناس بخمسمائة عام وفى رواية فتنطوي عليهم فتقذفهم فى جهنم. رواه البزار واللفظ له وأحمد باختصار وأبو يعلى بنحوه والطبرانى فى الأوسط وأحد إسنادى الطبرانى رجاله رجال الصحيح. (مجمع الزوائد، كتاب صفة اهل النار، حديث ١٨٦١٣، ١٨٦١٤)

"A neck will appear from Hell on the Day of Resurrection, and it will talk with a swift moving tongue. It will have two eyes with which it will see and a tongue with which it will speak and say: "I have been deployed upon every person who has made another deity besides Allah and who is an obstinate oppressor and who has taken the life of a person not in lieu of another life." Then it will take away all such people five hundred years before everybody else and it will throw them into Hell."

(40) Hazrat Sunabih bin al A'asar رضي الله تعالى عنه narrates that the Holy Prophet صلى الله تعالى عليه وسلّم mentioned:

"أنا فرطكم على الحوض وأنا مكاثر بكم الأمم فلا تقتتلوا بعدى". (أخرجه أحمد ٤-٣٥١، رقم ١٩١٠٩، وعبد الله بن مبارك فى

مسنده،كتاب من الفتن ج١ ص ٢٤٣ وابن حبان (١٤-٣٥٧، رقم ٦٤٤٦) وابن قانع (٢- ٣٢) والطبراني (٨-٧٩، رقم ٧٤١٥) والضياء (٨- ٥٤، رقم ٤٤) وأشار إليه الترمذي فى أول كتابه، وأخرجه ابن ماجه باسم الصنابحي)

"I am your forerunner at the pond (of Kawthar), and through you I will like to see my Ummah more in number than other nations, therefore do not kill each other after me."

This Hadith has also been narrated by Hazrat Abdullah bin Mas'ud رضي الله تعالى عنه.

(أخرجه الطبراني ١٠- ١٨٥، رقم ١٠٤٠٢. والخطيب ٧- ٢٣٧ وابن عساكر ٥١- ٢١٦)

Many of the above mentioned forty Ahadith have condemned and pronounced warnings against taking the life of not only a Muslim, rather they have condemned unjustly taking the life of any human being, whether Muslim or non-Muslim. The Holy Prophet صلى الله تعالى عليه وسلّم has especially pronounced very grave warnings against killing those non-Muslims who reside peacefully under an agreement of protection in a Muslim country. Hazrat Abdullah bin Amr رضي الله تعالى عنه narrates that the Holy Prophet Sallallhu alayhi wasallam mentioned:

"من قتل معاهدا لم يرح رائحة الجنة، وإن ريحها يوجد من مسيرة أربعين عاما". (صحيح البخارى، كتاب الجزية، حديث ٣١٦٦)

"Whoever kills such a non-Muslim with whom there is an agreement (i.e. of protection. Translator) will not smell the fragrance of Paradise, whereas its

fragrance can be smelt from a distance of forty years."

Hazrat Jundub bin Abdillah (رضي الله تعالى عنه) narrates that the Holy Prophet صلى الله تعالى عليه وسلّم mentioned:

"من يخفر ذمتي كنت خصمه ومن خاصمته خصمته". رواه الطبراني في الكبير والأوسط ورجاله ثقات. (مجمع الزوائد كتاب الديات، باب فيمن قتل معاهدا ١٠٧٥٤)

"Whoever disrespects the protection I have granted to a non-Muslim, I will be his enemy, and one whose enemy I become, I will defeat him."

Hazrat Umar Farooq رضي الله تعالى عنه left many advices for his successor after being fatally wounded. One of them was:

"وأوصيه بذمة الله وذمة رسول الله صلى الله عليه وسلم أن يوفى لهم بعهدهم وأن يقاتل من ورائهم ولايكلّفوا الا طاقتهم". (صحيح البخاري، كتاب فضائل أصحاب النبي صلى الله عليه وسلم حديث ٣٧٠٠)

"I emphasise upon him to appreciate the responsibility of the non-Muslims that Allah and His Messenger have accepted, in that the agreement made with them should be fulfilled and that war should be waged to defend them and that they should not be burdened except with what they can bear."

The Emphasis placed upon Abstaining from Civil Strife

The above-mentioned quotations of the Quran and Sunnah have very explicitly described how serious the crime of unjustly taking the life of a human being is in the eyes of Allah Ta'ala and His Messenger صلى الله تعالى عليه

وسلّم . Thus, the Quran and Sunnah are replete with the concern regarding Muslims not fighting amongst themselves. Civil strife normally occurs when the people have grievances with the government of the time. The Holy Prophet صلى الله تعالى عليه وسلّم has, therefore, firstly directed the responsible people of the government to be just and to work for the welfare of the masses according to the directives of the Shariah.

Instructions for Rulers

Hazrat Ma'qil bin Yasar رضي الله تعالى عنه narrates that the Holy Prophet صلى الله تعالى عليه وسلّم mentioned:

"ما من عبد يسترعيه الله رعية فلم يحُطها بنصحه الا لم يجد رائحة الجنة".

(صحيح البخارى، كتاب الأحكام، حديث ٧١٥٠)

"Any servant whom Allah makes a guardian/ ruler of the masses and (who) then does not care for their well-being will not smell the fragrance of Paradise."

The Holy Prophet صلى الله تعالى عليه وسلّم also mentioned:

"مامن وال يلي رعية من المسلمين فيموت وهو غاشّ لهم الا حرّم الله عليه الجنة". (أيضا، حديث ٧١٥١)

"Any ruler who assumes responsibility of the affairs of the general Muslims and then dies in the condition that he is not fulfilling their rights, Allah will make Paradise forbidden upon him."

Hazrat Umar bin Khattab رضي الله تعالى عنه mentions:

"إني سمعت رسول الله يقول: إن الولاة يجاء بهم يوم القيامة فيقفون على جسر جهنم، فمن كان مطواعا لله تناوله الله بيمينه حتى ينجيه، ومن كان

عاصيا لله انخرف به الجسر إلى واد من نار يلتهب التهابا قال: فأرسل عمر إلى سلمان وأبي ذر فقال: لأبي ذر: أنت سمعت هذا الحديث من رسول الله صلى الله عليه وسلم قال : نعم والله. (المُصَنَّفُ لِابنِ أَبِي شَيبَة، كتاب ذكر النار، حديث ٣٦٠٢٧ ج ١٣ ص ١٧٢، ط: إدارة القرآن)

"I heard the Messenger of Allah صلى الله عليه وسلّم mentioning: "The rulers will be brought on the Day of Resurrection and they will stand on the bridge of Hell. Whoever was obedient to Allah, Allah will Take him and Save him from Hell with His right hand, and whoever was disobedient to Allah, the bridge will turn and take him into a valley of raging fire." Then Hazrat Umar sent a message to Hazrat Salman (RA) and Hazrat Abu Zarr (RA) and asked Hazrat Abu Zarr, "Did you hear this Hadith from the Messenger of Allah صلى الله عليه وسلّم?" Hazrat Abu Zarr replied, "Yes, by Allah!"

Hazrat Abu Hurayrah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"إنما الإمام جنة يقاتل من ورائه ويتقى به فإن أمر بتقوى الله وعدل فإن له بذلك أجرا وإن أمر بغيره فإن عليه وزرا". (سنن النسائي، كتاب البيعة، ذكر ما يجب للإمام وما يجب عليه، حديث ٤٢٠١)

"A ruler is a shield behind which war is waged and by which safety is provided. Thus, if he rules with piety and justice, he will receive a great reward, and if he rules in any other way, upon him will be the burden of sin."

Conduct with Evil Rulers

The Holy Prophet صلى الله عليه وسلم has taught us that when oppressive and evil rulers seize control, they should not be supported in their evil doings and peaceful efforts should be made to bring them onto the right path. Hazrat Ka'b bin Ujrah رضي الله تعالى عنه mentions:

"خرج علينا رسول الله صلى الله عليه و سلم ونحن تسعة فقال إنه ستكون بعدى أمراء من صدقهم بكذبهم وأعانهم على ظلمهم فليس منى ولست منه وليس بوارد عليّ الحوض ومن لم يصدقهم بكذبهم ولم يعنهم على ظلمهم فهو منى وأنا منه وهو وارد عليّ الحوض". (سنن النسائي، كتاب البيعة، ذكر الوعيد لمن أعان أميرا على الظلم، حديث ٤٢١٢)

"The Messenger of Allah صلى الله عليه وسلم came out to us whilst we were nine (altogether. Translator) and mentioned: "There will be such rulers after me that whoever will assert their falsehood and help them in their oppression is not mine and I am not his and he will not be able to come to me at the Pond (of Kawthar). And whoever will not assert their falsehood and will not assist them in their oppression is mine and I am his and he will come to me at the Pond (of Kawthar)."

Hazrat Abu Saeed Khudri رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلم mentioned:

"ما بعث الله من نبي ولا استخلف من خليفة إلا كانت له بطانتان بطانة تأمره بالمعروف وتحضه عليه وبطانة تأمره بالشر وتحضه عليه فالمعصوم من عصم الله تعالى". (صحيح البخاري، كتاب الأحكام، باب بطانة الإمام ٧١٩٨)

"Every Prophet that Allah Ta'ala has sent and every Khalifa that He has appointed has two types of advisors: those who enjoin them upon good and encourage them towards it and those that enjoin them upon evil and encourage them towards it, and only he is protected whom Allah Ta'ala protects."

Hazrat Abdullah bin Umar رضي الله تعالى عنهما narrates that the Holy Prophet صلى الله عليه وسلم mentioned:

"من حضر إماما فليقل خيرا أو ليسكت". رواه الطبراني في الأوسط وفيه صالح بن محمد بن زياد وثقه أحمد وغيره وضعفه جماعة وبقية رجاله رجال الصحيح. (مجمع الزوائد كتاب الخلافة باب الكلام بالحق عند الأئمة حديث ٩١٦٧)

"Whoever is in the presence of a ruler should speak a good word or remain silent."

Hazrat Abu Saeed Khudri رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلم mentioned:

"إن من أعظم الجهاد كلمة عدل عند سلطان جائر". قال أبو عيسى: وفي الباب عن ابي أمامة وهذا حديث حسن غريب من هذا الوجه (سنن الترمذي، حديث، كتاب الفتن ٢١٧٤)

"From the greatest forms of Jihad is that a just word be spoken before an oppressive ruler." (This Hadith has been narrated with variations in its wording in Abu Dawud and Ibn Majah)

Hazrat Iyadh bin Ghanm رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"من أراد أن ينصح لذي سلطان بأمر فلا يبد له علانية ولكن ليأخذ بيده فيخلو به فإن قبل منه فذاك وإلا كان قد أدى الذي عليه". رواه احمد (مجمع الزوائد كتاب الخلافة، باب النصيحة للأئمة وكيفيتها، حديث ٩١٦١، ٩١٦٢)

"Whoever wishes to advise a person in authority should not disgrace him publicly. Rather he should take him by the hand in privacy. If he accepts, well and good; if not, he has fulfilled the right that was due upon him."

Hazrat Abdullah bin Abbaas رضي الله تعالى عنهما narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"لا ينبغي لامرء يقوم مقاما فيه مقال حق إلّا تكلم به فإنه لن يقدم أجله و لا يحرمه رزقا هو له". (الثانى والخمسون من شعب الإيمان للبيهقي، حديث ٧٥٧٩، ط: دار الكتب العلمية)

"Whoever is in a place where there is an opportunity to speak a word of truth should definitely speak, as this cannot bring forward his recorded time of death and it cannot deprive him of the sustenance that is meant for him."

Hazrat Abu Saeed Khudri رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلم mentioned:

"لا يحقرن أحدكم نفسه. قالوا: وكيف يحقر نفسه قال: أن يرى أمرًا لله فيه مقالا فلا يقول به فيلقى الله تبارك وتعالى وقد أضاع ذلك فيقول: ما منعك فيقول: خشية الناس. فيقول: فإياي كنت أحق أن تخشى". (رواه أبوداود الطيالسي بسند صحيح واللفظ له. وأبويعلى الموصلى وعنه ابن حبان فى صحيحه...، ورواه أحمد ابن منيع وعبد بن حميد وابن ماجه مختصرا. (اتحاف الخيرة المهرة بزوائد المسانيد العشرة، كتاب الفتن باب الأمر بالمعروف والنهى عن المنكر حديث ٧٤٠٢، ط: دار الوطن، الرياض)

"No person should disgrace himself." The Companions asked, "How does one disgrace

himself?"The Prophet صلى الله تعالى عليه وسلّم replied, "He witnesses an issue regarding which he should have said something for the sake of Allah, but he does not say it, and so he will meet Allah in the condition that he would have wasted the opportunity. Allah Ta'ala will ask him, "What stopped you (from speaking the truth)?" He will say, "The fear of the people." Allah Ta'ala will say, "I was more deserving of your fear."

The Holy Prophet صلى الله تعالى عليه وسلّم has, on the other hand emphatically instructed the general masses to obey such rulers as far as possible so long as they do not demand the commission of sin. They should not take up arms to seek their rights as this will lead to civil strife and Muslims shedding the blood of each other. In fact what is gauged from the overall temperament of the Quran and Sunnah is that the most important of advantages have been sacrificed for the sake of staying away from internal strife. The following statements of the Holy Prophet صلى الله عليه وسلّم are especially worthy of mention in this regard:

(1) Hazrat Ubadah bin Saamit رضي الله تعالى عنه mentions:

"دعانا النبى صلى الله عليه وسلم فبايعناه فقال فيما أخذ علينا أن بايعنا على السمع والطاعة فى منشطنا ومكرهنا وعسرنا ويسرنا وأثرة علينا وأن لاننازع الأمر أهله إلا أن تروا كفرا بواحا عندكم من الله فيه برهان". (صحيح البخارى، كتاب الفتن، حديث ٧٠٥٦)

"The Prophet صلى الله عليه وسلّم called us and took bay'ah (a pledge) from us. The matters upon which he took a covenant from us were: that irrespective of

whether we are in good conditions or adverse conditions, whether we are in difficulty or ease and whether we are being deprived of our rights, we will listen to and obey the Ameer (ruler); and that we will not challenge the authority of those in authority, until you witness manifest disbelief regarding which you have strong proof from Allah."

(2) Hazrat Abdullah bin Mas'ood رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"إنكم سترون بعدى أثرة وأمورا تنكرونها. قالوا: فما تأمرنا يارسول الله! قال: أدّوا اليهم حقهم وسلوا الله حقكم". (صحيح البخاري، كتاب الفتن، حديث ٧٠٥٢)

"You will see after me that others are being given preference over you and matters that you will detest." The Companions asked, "So what do you command us, O Messenger of Allah." He صلى الله عليه وسلّم mentioned, "Fulfil their (the rulers') rights and seek your rights from Allah."

(3) Hazrat Abdullah bin Umar رضي الله تعالى عنهما narrates that the Holy Prophet صلى الله تعالى عليه وسلّم mentioned:

"السمع والطاعة حق ما لم يؤمربمعصية، فإذا أمر بمعصية فلا سمع ولا طاعة (صحيح البخارى، كتاب الجهاد، باب السمع والطاعة للامام حديث ٢٩٥٥)

"To listen to and obey (the Ameer) is rightful so long as a person is not ordered to disobey Allah. Thus, when an order is given to disobey Allah, then it is not listened to and not obeyed."

(4) Hazrat Abdullah bin Abbaas رضي الله تعالى عنهما

narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"من كره من أميره شيئا فليصبر عليه فإنه ليس أحد من الناس خرج من السلطان شبرا فمات عليه إلا مات ميتة جاهلية". (صحيح البخاري، حديث ٧٠٥٤، وصحيح مسلم، كتاب الامارة، باب الامر بلزوم الجماعة حديث ٤٧٥٤، وهذااللفظ له)

"Whoever dislikes something of his Ameer should tolerate it, for whoever leaves accepting the authority of the Ameer even to the extent of a hand's length and dies in such a condition will die a death of Jaahiliyyah."

(5) Hazrat Abu Hurayrah رضي الله تعالى عنه narrates that the Holy Prophet صلى الله تعالى عليه وسلّم mentioned:

"من خرج من الطاعة وفارق الجماعة ثم مات، مات ميتة جاهلية ومن قتل تحت راية عمية يغضب للعصبة ويقاتل للعصبة فليس من أمتي ومن خرج من أمتي على أمتي يضرب برها وفاجرها لا يتحاش من مؤمنها ولا يفى بذى عهدها فليس منى". (صحيح مسلم كتاب الامارة، باب الامر بلزوم الجماعة، حديث ٤٧٥١)

"Whoever came out of the obedience of the Ameer and separated from the (majority of the) Muslim community, and then died, died a death of Jaahilyyah, and whoever was killed under a blind standard whilst being angry for the sake of patriotism and whilst fighting for the sake of patriotism, is not from my Ummah, and whoever comes out of my Ummah in opposition to my Ummah in that he strikes its pious and sinful, neither does he leave any believer and nor does he fulfil the agreement (of protection. Translator) given to the non-Muslims, then he has no relationship with me."

(6) Hazrat Awf bin Malik Ashja'ee رضي الله تعالى عنه narrates that the Messenger of Allah صلى الله تعالى عليه وسلّم mentioned:

"خيار أئمتكم الذين تحبونهم ويحبونكم ويصلون عليكم وتصلون عليهم، وشرار أئمتكم الذين تبغضونهم ويبغضونكم وتلعنونهم ويلعنونكم. قيل: يا رسول الله أفلا ننابذهم بالسيف؟ قال: لا، ما أقاموا فيكم الصلاة لا ما أقاموا فيكم الصلاة. واذا رأيتم من ولاتكم شيئا تكرهونه فاكرهوا عمله ولاتنــزعوا يدا من طاعة". (صحيح مسلم، كتاب الامارة، باب خيار الأئمة وشرارهم حديث ٤٧٦٧)

"The best of your rulers are those whom you love and who love you, and for whom you pray and who pray for you. And the worst of your rulers are those whom you detest and who detest you and whom you curse and who curse you." The Companions asked, "O, Messenger of Allah, at such an occasion shouldn't we cast them away with the sword?" (meaning, shouldn't we revolt against them with arms?) He (صلى الله عليه وسلّم) mentioned: "No, as long as they establish Salah amongst you. No, as long as they established Salah amongst you. When you see something of your rulers that you dislike, then regard his action as bad but do not withdraw a hand from obedience."

The following words appear in another narration of this Hadith:

"ألا من ولي عليه وال فرآه يأتي شيئا من معصية الله فليكره ما يأتي من معصية الله ولا ينــزعن يدا من طاعة". (صحيح مسلم، كتاب الامارة، حديث ٤٧٦٨)

"Remember! Whoever has a ruler, and he sees him (the ruler) committing an act of disobedience to Allah,

then he should regard what he is committing in disobedience to Allah as bad, but he should not at all withdraw a hand from obedience."

(7) Hazrat Irbadh bin Sariyah رضي الله تعالى عنه mentions:

"وعظنا رسول الله صلى الله عليه و سلم يوما بعد صلاة الغداة موعظة بليغة ذرفت منها العيون ووجلت منها القلوب فقال رجل: إن هذه موعظة مودع فماذا تعهد إلينا يا رسول الله؟ قال: أوصيكم بتقوى الله والسمع والطاعة وإن عبد حبشي فإنه من يعش منكم ير اختلافا كثيرا وإياكم ومحدثات الأمور فإنها ضلالة فمن أدرك ذلك منكم فعليكم بسنتي وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ". قال أبو عيسى: هذا حديث حسن صحيح (سنن الترمذى، أبواب العلم، باب ما جاء فى الأخذ بالسنة، حديث ٢٦٧٦)

"One day, after the morning Salah the Messenger of Allah (صلى الله عليه وسلم) delivered before us such an effective sermon, that eyes shed tears and hearts became fearful due to it. So one person said, "This is like the counsel of one who is bidding farewell, so what do you advise us, O Messenger of Allah?" He (صلى الله عليه وسلم) replied: "I advise you to continue fearing Allah, and I advise you to listen to and obey (your Ameer) even though he be an Abyssinian slave , for those who will remain alive from amongst you will see many differences; and continue to stay away from innovations as they are misguidance. So whoever from amongst you reaches (i.e. is alive in) such an era should hold steadfastly onto my Sunnah and the Sunnah of my rightly guided Caliphs. Hold onto it with your molars."

(8) Hazrat Mu'adh bin Jabal رضي الله تعالى عنه narrates that the Holy Prophet صلى الله تعالى عليه وسلّم mentioned:

"ألا إن رحى الإسلام دائرة فدوروا مع الكتاب حيث دار ألا إن الكتاب والسلطان سيفترقان فلا تفارقوا الكتاب ألا إنه سيكون عليكم أمراء يقضون لأنفسهم ما لا يقضون لكم، فإذا عصيتموهم قتلوكم وإن أطعتموهم أضلوكم قالوا: يا رسول الله كيف نصنع قال: كما صنع أصحاب عيسى بن مريم نشروا بالمناشير وحملوا على الخشب. موتٌ في طاعة الله خير من حياة في معصية الله". رواه الطبراني. ويزيد بن مرثد لم يسمع من معاذ والوضين بن عطاء وثقه ابن حبان وغيره وبقية رجاله ثقات. (مجمع الزوائد، كتاب الخلافة، حديث ٩١٥٣)

"Remember! The mill of Islam has begun turning, so turn with the Book (of Allah) wherever it goes. Behold! A time will come when the Book (of Allah) and government will separate, at such a time you do not separate from the Book. Behold! Such rulers will come upon you who will pass such verdicts for themselves that they will not pass for you; if you disobey them, they will kill you, and if you obey them they will lead you astray."

The Companions asked, "O Messenger of Allah, what should we do then?" He (صلى الله عليه وسلّم) replied, "Do as the companions of Isa the son of Maryam (عليه السلام) did: they were sliced apart with saws and were hung by (gallows of) wood. Giving one's life in the path of Allah is better than living in His disobedience."

(9) Hazrat Anas رضي الله تعالى عنه narrates that the Holy Prophet صلى الله تعالى عليه وسلّم mentioned:

"اسمعوا وأطيعوا وإن استعمل عليكم عبد حبشى كأن رأسه زبيبة".
(صحيح البخارى، كتاب الأحكام، حديث ٧١٤٢)

"Listen to and obey (your Ameer), even though such an Abyssinian slave is appointed as a ruler upon you whose head is like a raisin."

(10) Hazrat Hudhayfah bin Yamaan رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"يكون بعدى أئمة لايهتدون بهداى ولا يستنون بسنتى، وسيقوم فيهم رجال قلوبهم قلوب الشياطين فى جُثمان إنس. قال: قلت: كيف أصنع يارسول الله إن أدركت ذلك؟ قال: تسمع وتطيع للأمير وإن ضرب ظهرك وأخذ مالك فاسمع وأطع". (صحيح مسلم، كتاب الإمارة، حديث ٤٧٤٨)

"There will be rulers after me who will not abide by my teachings and will not follow my Sunnah, and there will appear among them such men whose hearts will be those of devils in the body of man." Hazrat Huzayfah رضي الله تعالى عنه said, "I asked, "OMessenger of Allah, what should I do if I reach such a time?" The Holy Prophet صلى الله عليه وسلّم mentioned: "Continue listening to and obeying the Ameer, even though your back is struck and your wealth is snatched, then too listen and obey."

(11) Hazrat Arfajah رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"إنه ستكون هنات وهنات، فمن أراد أن يفرّق أمر هذه الأمة، وهي جميع، فاضربوه بالسيف كائنا من كان". (صحيح مسلم، كتاب الإمارة، حديث ٤٧٥٩)

"Truly, many bad things will happen, so whoever

intends to cause dissention in this Ummah whilst it is united, then strike him with the sword, no matter who he is."

(12) Hazrat Abu Saeed Khudri رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"إذا بويع لخليفتين فاقتلوا الآخر منهما". (صحيح مسلم، كتاب الإمارة، حديث ٤٧٦٢)

"When the pledge [i.e of allegiance. Translator] is taken from two caliphs, then kill the one who has taken the pledge last."

13) Hazrat Waail bin Hujr رضي الله تعالى عنه states:

"سأل سلمة بن يزيد الجعفي رسول الله صلى الله عليه وسلم، فقال: يا نبي الله أرأيت إن قامت علينا أمراء يسألونا حقهم ويمنعونا حقنا فما تأمرنا فأعرض عنه ثم سأله فأعرض عنه ثم سأله في الثانية أو في الثالثة فجذبه الأشعث بن قيس وقال اسمعوا وأطيعوا فإنما عليهم ما حملوا وعليكم ما حملتم".

وحدثنا أبو بكر بن أبي شيبة حدثنا شبابة حدثنا شعبة عن سماك بهذا الإسناد مثله وقال "فجذبه الأشعث بن قيس فقال رسول الله صلى الله عليه وسلم اسمعوا وأطيعوا فإنما عليهم ما حملوا وعليكم ما حملتم". (صحيح مسلم، كتاب الإمارة، باب في طاعة الأمراء وإن منعوا الحقوق ٤٧٤٥ و ٤٧٤٦)

"Salama bin Yazid Al Ju'fi asked, "O Prophet of Allah, please tell me, if such rulers gain authority over us, who ask us for their rights but do not fulfil our rights, then what do you command us?" The Holy Prophet صلى الله عليه وسلّم (did not give any answer and) turned away. He then asked again upon which He صلى

صلى الله عليه وسلّم turned away. He then asked for the second or third time upon which Ash'ath bin Qays (RA) pulled him (Yazid (RA)) towards himself and (the Holy Prophet صلى الله عليه وسلّم) mentioned: "Listen and obey, for they are answerable for what they have been charged with and you are answerable for what you have been charged with."

14) Hazrat Ummu Salamah رضى الله تعالى عنها narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"إنه يستعمل عليكم أمراء فتعرفون وتنكرون، فمن كره فقد برئ، ومن أنكر فقد سلم، ولكن من رضى وتابع. قالوا: يارسول الله! ألا نقاتلهم؟ قال: لا ما صلوا". (صحيح مسلم، كتاب الإمارة، حديث ٤٧٦٤)

"Truly some Ameers will be given authority over you, and you will observe some of their matters as good and some others as bad, so whoever regards what is evil as evil will be absolved (from sin), and whoever condemns (the evil) will remain safe; however (he will be sinful who) is pleased with and follows the evil." The Companions asked, "O Messenger of Allah, shouldn't we fight them?" He صلى الله عليه وسلّم replied, "No, as long as they pray Salah."

Qadhi Iyadh رحمه الله mentions in the commentary of this Hadith, "as long as they pray Salah' means 'as long as they remain on Islam' and Salah (has been used) to indicate towards it (Islam)."

Qadhi Iyadh has given this explanation in the light of the Hadith narrated by Hazrat Ubadah bin Saamit رضي الله تعالى عنه that has been quoted as Hadith number one above.

When the Truth is clear in Civil Strife

Under circumstances of civil strife between Muslims, when the oppressor and oppressed are unambiguously distinguishable, the explicit directive of the Quran is:

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ. إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ [الحجرات : ٩ ، ١٠]

"If two groups of the believers fight each other, seek reconciliation between them. And if one of them commits aggression against the other, fight the one that commits aggression until it comes back to Allah's command. So if it comes back, seek reconciliation between them with fairness, and maintain justice. Surely Allah loves those who maintain justice. [9] All believers are but brothers, therefore seek reconciliation between your two brothers, and fear Allah, so that you may be blessed with mercy. [10]"

The emphasis in these verses is upon the fact that every possible effort should be made to reconcile between two quarrelling factions of Muslims. However, if there is no doubt that one party is oppressing the other, then we are ordered to assist the wronged party by fighting against the oppressive one. The command regarding fighting against those who revolt in Hadith

numbers 11 and 12 above has been given in the light of this verse.

'Fitnah' in which the Truth is vague

The Holy Prophet صلى الله عليه وسلّم has informed us in many Ahadith that in times to come there will be circumstances of civil strife amongst Muslims in which it will not be clear as to which group is on the right and which is not, as each will present proofs in its own favour. These Ahadith have termed such civil strife as 'Fitnah' and they provide detailed teachings of the Holy Prophet صلى الله عليه وسلّم as to what the general Muslims should do in such conditions. What they all place emphasis on is that the general Muslims should be kept away from such fighting. In other words, all possible efforts of reconciliation should be made, but neither of the rivalling factions should be sided. Some such Ahadith are being related hereunder:

(1) Hazrat Abu Hurayrah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"ستكون فتن القاعد فيها خير من القائم، والقائم فيها خير من الماشي، والماشي فيها خير من الساعي، ومن تشرّف لها تستشرفه، ومن وجد فيها ملجأ أو معاذا فليعُذ به". (صحيح البخارى، كتاب الفتن، حديث ٧٠٨١، وكتاب المناقب، حديث ٣٦٠١)

"There will be such finahs, in which the one sitting will be better than the one standing, and the one standing will be better than the one walking, and the one walking will be better than the one running.

Whoever will go to see these fitnahs, they will snatch him away. So whoever finds a place of refuge from them, should take refuge in it."

The meaning of the one sitting being better than the one standing is that the further away one stays from such fitnahs and the lesser his practical involvement in them, the better. Moreover, there is danger that the one going there as a mere spectator may also get involved in them.

(2) Hazrat Abu Hurayrah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"ستكون فتنة صماء بكماء عمياء من أشرف لها استشرفت له وإشراف اللسان فيها كوقوع السيف". (سنن أبي داود، كتاب الفتن، حديث ٤٢٦٤)

"There will be a deaf, dumb and blind fitnah. Whoever will peek at it, it will snatch him away. To let the tongue loose in this fitnah will be like the strike of the sword."

Hazrat Maulana Khalil Ahmad Saharanpuri رحمة الله عليه mentions in the commentary of this Hadith that the meaning of this fitnah being deaf, dumb and blind is that those involved in it will not be able to distinguish between right and wrong. There will not listen to what any person has to say. Rather they will harm and torture those who will speak up. 'Letting the tongue loose' alludes to those who will communicate false information between the rivalling factions which will add fuel to the fire of fitnah. (Badhlul Majhood v5 p97)

'Allamah Ibn Taymiyah رحمة الله عليه has mentioned whilst explaining the 'blind and deaf' fitnah:

"وبدين الحق يقصد الخير ويعمل به فلا بد من علم بالحق وقصد له وقدرة عليه والفتنة تضاد ذلك فإنها تمنع معرفة الحق أو قصده أو القدرة عليه فيكون فيها من الشبهات ما يلبس الحق بالباطل حتى لا يتميز لكثير من الناس أو أكثرهم ويكون فيه من الأهواء والشهوات ما يمنع قصد الحق وإرادته ويكون فيها من ظهور قوة الشر ما يضعف القدرة على الخير ولهذا ينكر الإنسان قلبه عند الفتنة فيرد على القلوب ما يمنعها من معرفة الحق وقصده ولهذا يقال فتنة عمياء صماء ويقال فتن كقطع الليل المظلم ونحو ذلك من الألفاظ التي يتبين ظهور الجهل فيها وخفاء العلم، فلهذا كان أهلها بمنـــزلة أهل الجاهلية". (منهاج السنة النبوية ج ٢ ص ٣٢٠)

"The actual objective of the True Deen is virtue and practising upon it. Thus, (in order to practise upon it) it is necessary to have knowledge of the truth, to have an intention of it and to have the ability upon it. Fitnah is in conflict with all of this as it becomes an impediment in understanding, intending and having ability upon the truth. Such doubts are created in circumstances of fitnah which confuse the truth with falsehood and this results in many or most people not being able to ascertain the truth. In it, there are desires and emotions that become an obstacle in one intending the truth. The forces of evil become so overwhelming in it that they weaken the ability upon virtue. Therefore, a person senses a change in the condition of his heart in circumstances of fitnah and such conditions come upon the hearts that become an obstacle in understanding and intending the truth. Thus, fitnah has been called 'blind and deaf', and it has been mentioned that it is like the pieces of a dark night (This

Hadith has been quoted as the forthcoming Hadith number four). Such words have been used to express the fact that ignorance prevails in circumstances of fitnah and knowledge becomes concealed to the extent that the people of fitnah become like the people of Jahiliyyah."

(3) Hazrat Abu Hurayrah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"والذى نفسى بيده لا تذهب الدنيا حتى يأتي على الناس يوم لا يدرى القاتل فيم قتل ولا المقتول فيم قتل؟ فقيل كيف يكون ذلك قال: "الهرج". القاتل والمقتول فى النار". (صحيح مسلم كتاب الفتن وأشراط الساعة، باب لا تقوم الساعة حتى يمر الرجل بقبر الرجل ٧٢٦٤)

"By the being in whose hand is my soul, the world will not come to an end until such a day comes upon the people in which the killer will not know for what reason he killed and the killed will not know for what reason he was killed." It was asked, "How will this happen?" He (صلى الله عليه وسلّم) mentioned, "Bloodshed (will become rife); the killer and killed will be in the Fire."

(4) Hazrat Abu Musa Ash'ari رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

إن بين يدى الساعة فتنا كقطع الليل المظلم يصبح الرجل فيها مؤمنا ويمسى كافرا ويمسى مؤمنا ويصبح كافرا القاعد فيها خير من القائم والماشي فيها خير من الساعي فاكسروا قسيكم وقطعوا أوتاركم واضربوا سيوفكم بالحجارة فإن دخل يعني على أحد منكم فليكن كخير ابنى آدم". (سنن أبي داود كتاب الفتن باب فى النهى عن السعى فى الفتنة ٤٢٥٩)

"Prior to Qiyamah there will be fitnahs which will

be like the pieces of a dark night. During them, a person will be a believer in the morning and will become a disbeliever in the evening; and he will be a believer in the evening and will become a disbeliever in the morning. The one sitting during them will be better than the one standing and the one walking will be better than the one running, so break your bows and cut your bowstrings and smash your swords against the stones. Then too, if someone comes in (to attack) any one of you, he should be like the better of the two sons of Adam (عليه السلام)" (In other words like Haabeel who tolerated being killed by Qaabeel but did not attempt to kill him.)

Hazrat Hasan Basri رحمه الله has explained the meaning of "a person will be a believer in the morning and will become a disbeliever in the evening" in the following words:

"يصبح الرجل محرما لدم أخيه وعرضه وماله ويمسى مستحلا له ويمسى محرما لدم أخيه وعرضه وماله ويصبح مستحلا له". (سنن الترمذي، أبواب الفتن، باب ما جاء ستكون فتن كقطع الليل المظلم، ٢١٩٨)

"Meaning that by morning this Muslim will regard the blood, honour and wealth of his Muslim brother as Haram [i.e. sanctified and impermissible to disrespect. Translator] , and by evening he will render them Halal; [i.e. permissible to disrespect. Translator] and by evening he will regard the blood, honour and wealth of his brother Haram and by morning he will render them Halal."

(5) Hazrat Abu Bakrah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم mentioned:

"إنها ستكون فتنة يكون المضطجع فيها خيرا من الجالس، والجالس خيرا من القائم، والقائم خيرا من الماشي، والماشي خيرا من الساعي". قال :يا رسول الله ما تأمرني؟ قال: "من كانت له إبل فليلحق بإبله، ومن كانت له غنم فليلحق بغنمه، ومن كانت له أرض فليلحق بأرضه". قال: فمن لم يكن له شيء من ذلك قال: فليعمد إلى سيفه فليضرب بحده على حرة ثم لينج ما استطاع النجاء". (سنن أبي داود، كتاب الفتن باب فى النهى عن السعى فى الفتنة ٤٢٥٦)

"Truly, there will be such a fitnah in which the one lying down will be better than the one sitting and the one sitting will be better than the one standing and the one standing will be better than the one walking and the one walking will be better than the one running." He asked, "O Messenger of Allah. What do you command me (in such circumstances)?" He (صلى الله عليه وسلّم) replied, "Whoever has camels should go and be with them, and whoever has goats should go and be with them and whoever has any land should go to it." He asked, "And whoever doesn't have any of this?" He (صلى الله عليه وسلّم) answered, "He should go to his sword and smash its edge on a rocky terrain and then run as far as he can."

(6) The above Hadith of Hazrat Abu Bakrah رضي الله تعالى عنه has also been narrated by Hazrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه. In the end of this narration Hazrat Sa'd (RA) mentions, "I asked the Holy Prophet صلى الله عليه وسلّم that if someone gets into my home and stretches out his hand to kill me, (what should I do?)" He (صلى الله عليه وسلّم) replied, "Be like the son of Adam (i.e. Haabeel)." (Sunan Abi Dawood, Hadith 4257)

(7) Hazrat Wabisah bin Ma'bad has narrated a portion of Hazrat Abu Bakrah's Hadith from Hazrat 'Abdullah bin Mas'ood رضي الله تعالى عنهم, in which there is this addition:"قتلاها كلّهم في النار". In other words, those killed in such a fitnah (in which the truth is not clear) will all go to the Fire of Hell. Thereafter, Hazrat Wabisah رضي الله عنه mentions:

"قلت متى ذلك يا ابن مسعود قال تلك أيام الهرج حيث لا يأمن الرجل جليسه. قلت فما تأمرني إن أدركني ذلك الزمان؟ قال تكف لسانك ويدك وتكون حلسا من أحلاس بيتك. فلما قتل عثمان طار قلبي مطاره فركبت حتى أتيت دمشق فلقيت خريم بن فاتك فحدثته فحلف بالله الذى لا إله إلا هو لسمعه من رسول الله صلى الله عليه وسلم كما حدثنيه ابن مسعود". (سنن أبي داود، كتاب الفتن، حديث ٤٢٥٨)

"I asked, "O Ibn Mas'ood, when will this happen?" He replied, "It will be the days of killing and bloodshed when a person will not be safe from even the one who sits by him." I said, "What do you order me if such a time reaches me?" Hazrat Abdullah bin Mas'ood رضي الله تعالى عنه mentioned, "Hold back your tongue and hand and become a mat of your home." Then when Hazrat 'Uthman رضي الله تعالى عنه was martyred, my heart began to fly,[1] so I rode to Damscus. There, I met Hazrat Khuraym bin Faatik رضي الله تعالى عنه and I related this Hadith to him.

(1) This means, "My heart inclined and clung to what it loves" (See النهاية في غريب الحديث under طار and تاج العروس v3, pg 366 and the Lexicon by E.W.Lane v.5 pg1093). It may also mean, "My heart became troubled, panic-sticken and fearful". (See بذل المجهود v.5 pg95). Translator

He swore an oath on Allah besides Whom there is none worthy of worship that he indeed heard this Hadith from the Messenger of Allah صلى الله عليه وسلّم just as Hazrat Abdullah bin Mas'ood رضي الله تعالى عنه had related it to me."

(8) In the above Hadith Hazrat Abdullah bin Mas'ood رضي الله تعالى عنه advised Hazrat Wabisah رضي الله تعالي عنه to become the mat of his home. This has been narrated directly from the Holy Prophet صلى الله عليه وسلّم by Hazrat Abu Musa Ash'ari رضي الله تعالى عنه. He states that the Holy Prophet صلى الله عليه وسلّم mentioned:

"إن بين أيديكم فتنا كقطع الليل المظلم يصبح الرجل فيها مؤمنا ويمسي كافرا ويمسي مؤمنا ويصبح كافرا القاعد فيها خير من القائم والقائم فيها خير من الماشي والماشي فيها خير من الساعي. قالوا فما تأمرنا قال كونوا أحلاس بيوتكم". (سنن أبي داود، كتاب الفتن، حديث ٤٢٦٢)

"Before you there will be fitnahs like pieces of a dark night. During them, a person will be a believer in the morning and he will become a disbeliever in the evening; and he will be a believer in the evening and he will become a disbeliever in the morning. The person sitting in them will be better than the one standing, and the one standing will be better than the one walking, and the one walking will be better than the one running." The Companions (RA) asked, "Then, what is your command for us?" He (صلى الله عليه وسلّم) replied, "Become the mat of your homes."

(9) Hazrat Abu Zarr Ghifari رضي الله تعالى عنه states:

قال لي رسول الله صلى الله عليه وسلم: "يا أبا ذر!" قلت لبيك يا رسول الله وسعديك. فذكر الحديث قال فيه كيف أنت إذا أصاب الناس موت

يكون البيت فيه بالوصيف؟ قلت الله ورسوله أعلم. أو قال ما خار الله لى ورسوله. قال "عليك بالصبر". أو قال "تصبر". ثم قال لى "يا أبا ذر!" قلت لبيك وسعديك. قال "كيف أنت إذا رأيت أحجار الزيت قد غرقت بالدم". قلت ما خار الله لى ورسوله. قال "عليك بمن أنت منه". قلت يا رسول الله أفلا آخذ سيفى وأضعه على عاتقي؟ قال "شاركت القوم إذا". قلت فما تأمرنى قال "تلزم بيتك". قلت فإن دخل على بيتي قال "فإن خشيت أن يبهرك شعاع السيف فألق ثوبك على وجهك يبوء بإثمك وإثمه". قال أبو داود لم يذكر المشعث فى هذا الحديث غير حماد بن زيد. (سنن أبي داود كتاب الفتن باب في النهي عن السعي في الفتنة حديث ٤٢٦١)

"The Messenger of Allah صلى الله عليه وسلّم said to me, "O Abu Zarr." I said, "I am at your service, O Messenger of Allah." Then the Holy Prophet صلى الله عليه وسلّم mentioned something in which he also mentioned, "What will be your condition when death will spread so much amongst people that a grave will be attained in lieu of the price of a slave." I said, "Allah and His Messenger know best," or "What will Allah and his Messenger prefer for me?" He (صلى الله عليه وسلّم) replied, "Be steadfast on patience." Then, he (صلى الله عليه وسلّم) addressed me again, "O Abu Zarr." I said, "I am at your service, O Messenger of Allah." He (صلى الله عليه وسلّم) mentioned, "What will be your condition when the area of Ahjar alzayt will be flooded in blood?" I said, "What will Allah and His Messenger prefer for me?" He (صلى الله عليه وسلّم) replied, "Just attach yourself firmly to the family to which you belong." I said, "O Messenger of Allah, shouldn't I take my sword and place it on my

shoulder?" He (صلى الله عليه وسلّم) mentioned, "In that case you will become a party to the people (of Fitnah)." I said, "Then what is your command for me?" He (صلى الله عليه وسلّم) mentioned, "Cling to your home." I said, "If someone gets into my home?" He (صلى الله عليه وسلّم) mentioned, "If you fear that you will not be able to tolerate the shine of the sword, then throw your garment over your face. He will return with the burden of his sin and your sin."

(10) Hazrat Abu Sa'eed Khudri رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

يوشك أن يكون خير مال المسلم غنم يتبع بها شعف الجبال ومواقع القطر يفر بدينه من الفتن. (صحيح البخارى، كتاب الإيمان، باب من الدين الفرار من الفتن، حديث ١٩)

"The time is coming close when the best wealth of a Muslim will be goats behind which he will go to the peak of mountains and places of rain, whilst fleeing from the fitnahs whilst preserving his deen."

(11) Hazrat Abu Musa Ash'ari رضي الله عنه narrates that the Noble Prophet صلى الله عليه وسلّم mentioned whilst making mention of fitnah:

"كسروا فيها قسيكم وقطعوا فيها أوتاركم والزموا فيها أجواف بيوتكم وكونوا كابن آدم". قال أبو عيسى هذا حديث حسن غريب صحيح. (سنن الترمذي، أبواب الفتن، باب ما جاء في اتخاذ سيف من خشب في الفتنة حديث ٢٢٠٤)

"In such fitnah, break your bows, and cut your bowstrings and cling to the bellies [i.e. midst. Translator] of your homes, and be like the son, (Haabeel), of Adam."

(12) Hazrat Ma'qil bin Yasaar رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"العبادة فى الهرج كهجرة إليّ". (صحيح مسلم، كتاب الفتن باب فضل العبادة في الهرج، حديث ٧٣٦٠)

"The reward of (being engaged in) worship when bloodshed will be rife is like the reward of making Hirah (migrating) to me."

(13) Hazrat Abdullah bin 'Amr bin al 'Aas رضي الله عنهما narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

كيف بكم وبزمان يوشك أن يأتي يغربل الناس فيه غربلة وتبقى حثالة من الناس قد مرجت عهودهم وأماناتهم فاختلفوا وكانوا هكذا وشبك بين أصابعه قالوا كيف بنا يا رسول الله إذا كان ذلك قال تأخذون بما تعرفون، وتدعون ما تنكرون، وتقبلون على خاصتكم، وتذرون أمر عوامكم. (سنن ابن ماجه، كتاب الفتن باب التثبت في الفتنة، حديث ٣٩٥٧)

"What will be your condition in a time that is about to come, in which people will be sifted well, and such people will remain who will be like husk. They will not be concerned regarding their covenants and trusts. They will differ and become chaotically muddled up with each other like this." Mentioning this, the Holy Prophet صلى الله عليه وسلّم placed the fingers of one hand between the fingers of the other. The Companions asked, "What should we do, O messenger of Allah, when this happens?" The Holy Prophet صلى الله عليه وسلّم replied, "Practise upon the good that you see and leave the bad that you see and turn your attention towards

your own (reformation) and leave your masses (in their condition)."

(14) Hazrat Muhammad bin Maslamah رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"إنها ستكون فتنة وفرقة واختلاف. فإذا كان كذلك فأت بسيفك أُحُدا فاضربه حتى ينقطع. ثم اجلس في بيتك حتى تأتيك يد خاطئة أو منية قاضية". (سنن ابن ماجه، كتاب الفتن، باب التثبت فى الفتنة، حديث ٣٩٦٢)

"Fitnah will come and there will be disunity and differences. So when this happens, take your sword to (Mount) Uhud and smash your sword against it until it breaks, then sit in your home until an erroneous hand comes to you or death comes and puts an end to you."

(15) Hazrat Huzayfah bin Yamaan رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"دعاة على أبواب جهنم، من أجابهم إليها قذفوه فيها. قلت: يا رسول الله صفهم لنا. قال هم من جلدتنا، ويتكلمون بألسنتنا. قلت: فما تأمرنى إن أدركنى ذلك؟ قال: تلزم جماعة المسلمن وإمامهم. قلت: فإن لم يكن لهم جماعة ولا إمام، قال: فاعتزل تلك الفرق كلها، ولو أن تعضّ بأصل شجرة حتى يدركك الموت وأنت على ذلك". (صحيح البخارى، كتاب الفتن، حديث ٧٠٨٤)

"There will be some people who will be inviting towards the doors of Jahannam. Whoever will accept what they say, they will throw him into Jahannam." I said, "O Messenger of Allah! Please describe them for us." He صلى الله عليه وسلّم replied, "They will be of our skin and will speak our language." I said, "If such a time comes to me, what do your order me?" The Holy

Prophet صلى الله عليه وسلّم replied, "Hold firmly on to the congregation of the Muslims and their Ameer (leader)." I said, "If they do not have a congregation or leader?" The Holy Prophet صلى الله عليه وسلّم replied, "Then keep away from all those groups, even if you have to bite into the root of a tree until death comes to you in such a condition."

(16) Hazrat Miqdad bin Aswad رضي الله تعالى عنه mentioned:

"أيم الله لقد سمعت رسول الله صلى الله عليه وسلم يقول إن السعيد لمن جنب الفتن إن السعيد لمن جنب الفتن إن السعيد لمن جنب الفتن ولمن ابتلى فصبر فواها". (سنن أبي داود، كتاب الفتن، حديث ٤٢٦٣)

"I swear by Allah that I heard the Messenger of Allah صلى الله عليه وسلّم mentioning, "Verily, fortunate is he who stayed away from fitnahs. Verily, fortunate is he who stayed away from fitnahs. Verily, fortunate is he who stayed away from fitnahs. And he who was tried (through the oppression of someone) and then was patient, he is beyond any admiration."

(17) Hazrat Ummu Malik Bahziyyah رضي الله تعالى عنها mentions:

ذكر رسول الله صلى الله عليه و سلم فتنة فقربها قالت قلت يا رسول الله من خير الناس فيها؟ قال: "رجل في ماشيته يؤدي حقها ويعبد ربه ورجل آخذ برأس فرسه يخيف العدو ويخوّفونه". (رواه الترمذى فى أبواب الفتن، باب ما جاء كيف يكون الرجل في الفتنة حديث ٢١٧٧، وقال : هذا حديث حسن غريب)

"The Messenger of Allah صلى الله عليه وسلّم made mention of a fitnah, and informed that it is soon to come. I asked, "Who will be the best person in that

fitnah?" He صلى الله عليه وسلّم replied, "He who stays with his livestock (in other words, he stays away from fighting), and fulfils its right and worships his Lord; and he who holds the head of his horse and frightens the enemy and they frighten him." (In other words, instead of aligning himself with a group in the civil strife between Muslims, he is involved in Jihad against non-Muslims.)

(18) Hazrat Sa'eed bin Zaid Ash-hali رضى الله تعالى عنه mentions that a sword was sent as a gift to Rasulullah صلى الله عليه وسلّم from Najran. The Holy Prophet صلى الله عليه وسلّم gave this sword to Hazrat Muhammad bin Maslamah رضى الله تعالى عنه and advised him thus:

"جاهد بهذا في سبيل الله، فإذا اختلفت أعناق الناس فاضرب به الحجر ثم ادخل بيتك فكن حلسا ملقى حتى تأتيك يد خاطئة أو منية قاضية". رواه الطبراني في الكبير والأوسط ورجال الكبير ثقات (مجمع الزوائد، كتاب الفتن، باب ما يفعل في الفتن حديث ١٢٣٢٨)

"Engage in Jihad in the path of Allah with this (sword). Then when differences arise amongst the necks of people smash it against a stone, and then enter your home and become a (motionless) lying mat, until an erroneous hand comes to you (that intends to kill you unjustly) or death that will put an end to you comes to you."

Hazrat Abdullah bin Abbaas رضي الله تعالى عنهما narrates this incident in the following words:

إن النبي صلى الله عليه وسلم أعطى محمدَ بن مسلمة سيفا فقال:"قاتل المشركين ما قوتلوا فإذا رأيت سيفين اختلفا بين المسلمين فاضرب حتى ينثلم واقعد في بيتك حتى تأتيك منية قاضية أو يدٌ خاطئة". ثم أتيت ابن

عمر فحذا لي على مثاله عن النبي صلى الله عليه و سلم. رواه الطبراني ورجاله ثقات. (مجمع الزوائد، كتاب الفتن، باب ما يفعل في الفتن حديث ١٢٣٢٩)

"The Holy Prophet صلى الله عليه وسلّم gave Muhammad bin Maslamah a sword and said, "Fight the polytheists with this sword until fighting with them continues. Then when you see that two swords are being used between Muslims, smash this sword until it becomes blunt, and sit in your home until death that will put an end to you, or an erroneous hand comes to you."

(19) The conqueror of Iran, Hazrat Khalid bin Arfatah رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"يا خالد إنها ستكون بعدي أحداث وفتن واختلاف فإن استطعت أن تكون عبد الله المقتول لا القاتل فافعل". رواه أحمد والبزار والطبراني وفيه علي بن زيد وفيه ضعف وهو حسن الحديث وبقية رجاله ثقات. (مجمع الزوائد، كتاب الفتن، باب ما يفعل في الفتن حديث ١٢٣٣٤)

"O Khalid! After me, there will be many calamities and fitnahs and there wili be differences. So, if you are able to do so then you must become the servant of Allah who is killed, not the one who killed."

(20) Hazrat Abu Imran narrates his story:

"قلت لجندب: إني قد بايعت هؤلاء يعني ابن الزبير وإنهم يريدون أن أخرج معهم إلى الشام فقال: أمسك فقلت: إنهم يأبون قال: افتد بمالك فقلت: إنهم يأبون إلا أن أضرب معهم بالسيف فقال جندب: حدثني فلان أن رسول الله صلى الله عليه و سلم قال: "يجيء المقتول بقاتله يوم القيامة فيقول: يا رب سل هذا فيم قتلني" قال شعبة: وأحسبه قال:

فيقول "علام قتلته فيقول: قتلته على ملك فلان" قال: فقال جندب: فاتقها". رواه أحمد والطبراني ورجاله رجال الصحيح (مجمع الزوائد، كتاب الفتن، باب فيما يكون من الفتن ١٢٢٨٦)

"I said to Hazrat Jundub رضي الله تعالى عنه , "I have pledged allegiance on the hands of these people, (meaning Hazrat Abdullah bin Zubayr رضي الله تعالى عنهما) and they desire that I go with them to Sham to fight." Hazrat Jundub رضي الله تعالى عنه replied, "Abstain from it." I said, "They do not agree (to my not going with them. Translator)." Hazrat Jundub رضي الله تعالى عنه said, "Then ransom yourself by your wealth." I said, "They do not agree to anything but that I fight with them with the sword." Hazrat Jundub رضي الله تعالى عنه said, "So and so told me that the Messenger of Allah صلى الله عليه وسلّم mentioned, "The one killed will bring his killer on the day of Qiyamah and will say (to Allah تعالى): "O my Lord! Ask him why he killed me." Shu'bah (who is the narrator of this Hadith) says, "I deem that he also mentioned, "Allah تعالى will ask the killer, "For what reason did you kill him?" He will reply, "I killed him for the sake of the government of so and so." Thereafter, Hazrat Jundub رضي الله تعالى عنه mentioned, "Thus, abstain from this."

(21) Hazrat Abu Umamah رضي الله تعالى عنه narrates that the Holy Prophet صلى الله عليه وسلّم mentioned:

"إن الله عز و جل لم يحل في الفتنة شيئا حرمه قبل ذلك ما بال أحدكم يأتي أخاه فيسلم عليه ثم يجيء بعد ذلك فيقتله". رواه الطبراني وفيه عبد الملك بن محمد الصنعاني وثقه أيوب بن سليمان وغيره وفيه ضعف (مجمع

الزوائد، كتاب الفتن، باب حرمة دماء المسلمين ١٢٣١١)

"Allah تعالى did not make any such thing permissible during times of Fitnah that He made impermissible before. (Then), what happens to you that one of you comes to his brother and greets him with salaam and then he comes later on and kills him!."

The Conduct of the Noble Companions رضي الله تعالى عنهم during Civil Strife

After the martyrdom of Hazrat Uthman رضي الله تعالى عنه the fitnahs of civil strife between Muslims began. Those Sahaba to whom it became clear that a particular group is correct, sincerely aligned themselves with that group, whilst those who were not able to decide which group is on the right, kept away, as per the above teachings of the Holy Prophet صلى الله عليه وسلّم . Hazrat Adisah bint Uhban رحمها الله تعالى mentions:

جاء علي بن أبي طالب إلى أبي فدعاه إلى الخروج معه فقال له أبي إن خليلي وابن عمك عهد إلي إذا اختلف الناس أن أتخذ سيفا من خشب فقد اتخذته فإن شئت خرجت به معك قالت فتركه". قال أبو عيسى وفي الباب عن محمد بن مسلمة وهذا حديث حسن غريب لا نعرفه إلا من حديث عبد الله بن عبيد (سنن الترمذی، کتاب الفتن، باب ما جاء في اتخاذ سيف من خشب في الفتنة، حديث ٢٢٠٣)

"Hazrat Ali bin Abi Talib رضي الله تعالى عنه came to my father and called him to come out and fight with him. My father said, "My bosom friend and your paternal

cousin (meaning the Holy Prophet صلى الله عليه وسلّم) had advised me that when differences amongst the people begin, I should make a sword of wood. Thus, I have made that sword. If you wish, should I come with you with this sword?" Hearing this, Hazrat Ali رضي الله تعالى عنه left him."

When Hazrat Ali رضي الله تعالى عنه was busy in battle against the opposition, Hazrat Usamah bin Zaid رضي الله تعالى عنهما sent him the following message:

"لوكنتَ في شدق الأ سد لأ حببت أن أكون معك فيه، ولكن هذا أمر لم أره". (صحيح البخاري، كتاب الفتن، حديث ٧١١٠)

"Even if you were in the jaws of a lion, I would have desired that I be together with you in them, but as far as this (civil strife) is concerned, I do not deem it correct to (take part in it)."

Hazrat Muhammad bin Seereen رحمه الله تعالى states:

لما قيل لسعد بن أبي وقاص: ألا تقاتل إنك من أهل الشورى وأنت أحق بهذا الأمر من غيرك قال: لا أقاتل حتى يأتوني بسيف له عينان ولسان وشفتان يعرف المؤمن من الكافر فقد جاهدت وأنا أعرف الجهاد. رواه الطبراني ورجاله رجال الصحيح (مجمع الزوائد، كتاب الفتن، باب حرمة دماء المسلمين ١٢٣١٨)

"When Hazrat Sa'd رضي الله تعالى عنه was told (during the civil strife between the Muslims), "Are you not fighting, whereas you are a member of the Shura, and you are more rightful to take part in this as compared with others?" he replied, "I will not fight until these people bring me a sword that has two eyes, a tongue and two lips; (and) which is able to recognise a believer apart from a disbeliever because I have engaged in

Jihad and understand what Jihad is."

The student of Hazrat Abdullah bin Umar رضي الله تعالى عنهما, Hazrat Nafi' رحمه الله تعالى states:

"عن ابن عمر رضي الله عنهما أتاه رجلان في فتنة ابن الزبير فقالا إن الناس ضُيّعوا وأنت ابن عمر وصاحب النبي صلى الله عليه وسلم فما يمنعك أن تخرج؟ فقال: يمنعني أن الله حرّم دم أخي، فقالا: ألم يقل الله وقاتلوهم حتى لا تكون فتنة، فقال: قاتلنا حتى لم تكن فتنة، وكان الدين لله، وأنتم تريدون أن تقاتلوا حتى تكون فتنة، ويكون الدين لغير الله". (صحيح البخاري، كتاب التفسير، سورة البقرة، باب قوله تعالى "و قاتلوهم حتى لا تكون فتنة" حديث ٤٥١٣)

"Two people came to Hazrat Abdullah bin Umar رضي الله تعالى عنهما during the Fitnah that took place in the time of Hazrat Abdullah bin Zubair رضي الله تعالى عنهما and said, "People are going to waste, and you are the son of Umar رضي الله تعالى عنه and a companion of the Holy Prophet صلى الله عليه وسلم. What then is stopping you from coming out (and participating in the fighting)?" Hazrat Abdullah bin Umar رضي الله تعالى عنهما mentioned, "The fact that Allah has declared the blood of my brother Haram is stopping me." They said, "Hasn't Allah Ta'ala mentioned, "Fight them until fitnah does not remain"?" Hazrat ibn Umar (رضي الله تعالى عنهما) replied, "We have fought until fitnah was no more and the deen was for Allah, and you wish to fight until fitnah is created and so that deen becomes for other than Allah."

Hazrat Abdullah bin Umar رضي الله تعالى عنهما lived through the eras of Hajjaj bin Yousuf and other rulers. During this period many civil works took place and people took up arms against the leaders. However,

Hazrat Abdullah bin Umar رضي الله تعالى عنهما steadfastly kept to his stance of not fighting against the ruler of the time. In fact, he did not even take part in any activity against Yazeed. He even warned his sons stating that whosoever of them took part in any fight against Yazeed will have nothing to do with him. His words were:

"إني لا أعلم غدرا أعظم من أن يبايع رجل على بيع الله ورسوله ثم ينصب له القتال وإني لا أعلم أحدا منكم خلعه ولا بايع في هذا الأمر إلا كانت الفيصل بيني وبينه". (صحيح البخاري، كتاب الفتن،حديث ٧١١١)

"I do not deem there to be any treachery worse than that allegiance is pledged in the name of Allah and His Messenger upon the hands of a person, and then war is waged against him. If I come to know regarding any one of you that he has revolted against him (Yazeed) or has pledged to revolt, then this will be a decisive factor (in severing relationships with him.)"

During the period of civil war, Hazrat Salamah bin Akwa' رضى الله تعالى عنه also left Madinah Munawwarah and moved to Rabzah, a suburb nearby. He then came back to Madinah just a few days before his demise. (صحيح البخارى، كتاب الفتن، باب التعرب فى الفتنة، حديث ٧٠٨٧)

Furthermore, Hazrat Hameed bin Hilal رح mentions:

"لما هاجت الفتنة قال عمران بن حصين لحجير بن الربيع العدوي: اذهب إلى قومك فلتنههم عن الفتنة قال: إني لمغموز فيهم وما أطاع قال: فأبلغهم عني وانههم عنها. قال: وسمعت عمران يقسم بالله: لأن أكون عبدا حبشيا أسود في أعنـــز حصبات في رأس جبل أرعاهن حتى يدركني أجلي أحب إلي أن أرمي أحد الصفين بسهم أخطأت أم أصبت". رواه الطبراني ورجاله رجال الصحيح (مجمع الزوائد ١٢٣١٧)

"When the fire of civil war began to rage, Hazrat Imran bin Husayn رضي الله تعالى عنه instructed Hazrat Hujayr bin Rabee' Adawi thus: "Go and stop your people from taking part in the Fitnah." He replied, "They point fingers at me and do not listen to me." Hazrat Imran bin Husayn said, "Then convey this message to them from my side and stop them." Hameed bin Hilal states, "I heard Hazrat Imran bin Husayn swearing by Allah saying, "I prefer to be a black slave tending to goats on the peak of a mountain until death comes to me, over that I shoot an arrow at any one of two fighting Saffs (rows), irrespective of whether I miss or hit the target."

Zaid bin Wahb رح mentions an incident of Hazrat Huzayfah bin Yaman رضى الله تعالى عنه: The people were angry at some matters of the ruler of the time. A person came to Hazrat Huzahfah رضى الله تعالى عنه and said, "Why don't you enjoin good and forbid evil?" Hazrat Huzayfah understood that he is alluding to the fact that the people should revolt against the ruler upon which he mentioned:

"إن الأمر بالمعروف والنهي عن المنكر لحسن، وليس من السنة أن تشهر السلاح على أميرك". (كشف الأستارعن مسند البزار ج٢ ص ٢٥١حديث ١٦٣٣، ومجمع الزوائد ج٥ ص ٢٢٤ حديث ٩١٣٤ وفيه حبيب بن خالد وثقه ابن حبان، وقال أبوحاتم: ليس بالقوي)

"Verily enjoining good and forbidding evil is a good trait. However, this is not a Sunnah that you take up arms against your Ameer."

It has been narrated regarding our pious predecessors that on the basis of these Ahadith and

Aathar (i.e. Traditions) they refrained from armed struggle against even the worst of rulers. During the era of Hazrat Imam Ahmad bin Hanbal رحمة الله عليه the Mu'tazilah had taken to power. They would ruthlessly torture those who did not subscribe to their beliefs. To the extent that even Imam Ahmad رحمة الله عليه was imprisoned for twenty eight months during which he was whipped so mercilessly that his body became covered in blood and as a result of this torture he remained ill for a long period of time even after being released. Witnessing this tyranny and oppression against the people in an effort to spread totally baseless and false beliefs, some scholars of Baghdad approached Imam Ahmad رحمة الله عليه too, and suggested that they should revolt against the present government. Imam Ahmad رحمة الله عليه regarded these beliefs to be nothing but deviant. In fact he regarded such beliefs to be bordering Kufr (disbelief) and he used to repeat the Salahs that were performed behind the Ameer who subscribed to such beliefs. Despite this, he refused to accept this suggestion and did not tolerate civil war. Hafiz Shamsuddin Zahabi رحمة الله عليه narrates this incident in these words:

قال حنبل: لم يزل أبو عبد الله بعد أن برء من الضرب يحضر الجمعة والجماعة ويحدث ويفتي حتى مات المعتصم وولي ابنه الواثق فأظهر ما أظهر من المحنة والميل إلى أحمد بن أبي داؤد وأصحابه. فلما اشتد الأمر على أهل بغداد وأظهرت القضاة المحنة بخلق القرآن وفرق بين فضل الانماطي وبين امرأته وبين أبي صالح وبين امرأته كان أبو عبد الله يشهد

الجمعة ويعيد الصلاة إذا رجع ويقول: تؤتى الجمعة لفضلها والصلاة تعاد خلف من قال بهذه المقالة. وجاء نفر إلى أبي عبد الله وقالوا: هذا الأمر قد فشا وتفاقم ونحن نخافه على أكثر من هذا وذكروا ابن أبي داؤد وأنه على أن يأمر المعلمين بتعليم الصبيان في المكاتب: القرآن كذا وكذا فنحن لا نرضى بإمارته. فمنعهم من ذلك وناظرهم. (سير أعلام النبلاء ج ١١ ص ٢٦٣، ترجمة الإمام احمد بن حنبل رحمه الله تعالى ط: مؤسسة الرسالة)

"(The paternal cousin of Imam Ahmad), Hazrat Hanbal رحمة الله عليهما narrates that after Imam Ahmad رح had recovered from the torture of the whipping, he used to attend the Jumuah and congregational prayers, narrate Ahadith and issue fatwa until Mu'tasim died and his son Wathiq became the ruler. (Then) he (Waathiq) openly declared his inclination towards Ahmad bin Abi Dawud (the leader of the Mu'tazilah) and his associates and tortured the people. When the matter worsened much and the Qazis (judges) also began issuing verdicts of torture (against the Ahlus Sunnah) with regards to the issue of خلق القرآن (the Quran being a creation) and Fazl Anmati and Abu Salih were separated from their wives (as they were declared to be disbelievers), Imam Ahmad would although attend the Jumu'ah prayers to attain its virtue, but would repeat the Salah that he performed behind people subscribing to such deviant beliefs. On this occasion some people came to Imam Ahmad رحمة الله عليه and said, "This misguidance has spread too much, and it has gone beyond bounds. We fear that the government will spread even more misguidance. They also mentioned that Ibn Abi Dawud has decided to give an order to the teachers in the Makatib [i.e. institutes of early

elementary education. Translator] to teach the children such (deviant) beliefs regarding the Quran. Thus, now we are not happy with the rule of the present government (and wish to revolt against it with arms.)" But Hazrat Imam Ahmad رحمة الله عليه stopped them and debated with them regarding this."

Qazi Abu Ya'la رحمه الله تعالى has narrated this incident in the following words:

قال حنبل في ولاية الواثق: اجتمع فقهاء بغداد إلى أبي عبد الله (يعني الإمام أحمد) وقالوا هذا أمر قد تفاقم وفشا -يعنون إظهار الخلق للقرآن- نشاورك في أنا لسنا نرضى بإمارته ولا سلطانه. فقال "عليكم بالنكرة بقلوبكم، ولا تخلعوا يدا من طاعة، ولا تشقوا عصا المسلمين". (الأحكام السلطانية لأبي يعلى ص ٢١)

"Hanbal رحمة الله عليه mentions that the jurists of Baghdad came together to Imam Ahmad رحمة الله عليه and said that this matter – of coercing people to announce the belief of خلق القرآن – has spread and gone beyond bounds. We have come to seek your advice regarding the fact that we are not pleased with the government of this Caliph and his being the Ameer. Upon this, Imam Ahmad رحمة الله عليه mentioned, "You should regard what you have in your hearts as evil, and do not pull a hand away from accepting the government and do not create dissension amongst the Muslims."

Hafiz Ibn Hajr رحمة الله عليه writes whilst making mention of Hazrat Hasan bin Salih رحمة الله عليه:

[الحسن بن صالح]كان يرى السيف يعني كان يرى الخروج بالسيف على أئمة الجور وهذا مذهب للسلف قديم لكن استقر الأمر على ترك ذلك لما رأوه قد افضى إلى أشد منه ففي وقعة الحرة ووقعة ابن الأشعث وغيرهما

عظة لمن تدبر ... والحسن مع ذلك لم يخرج على أحد وأما ترك الجمعة ففي جملة رأيه ذلك أن لا يصلي خلف فاسق ولا يصحح ولاية الإمام الفاسق فهذا ما يعتذر به عن الحسن وإن كان الصواب خلافه فهو إمام مجتهد. (تهذيب التهذيب ج ٢ ص ٢٨٨، ترجمة الحسن بن صالح)

"Hasan bin Salih رحمة الله عليه used to regard armed revolt against oppressive rulers to be permissible. This is an old view of the predecessors. However, later the Ummah settled on the view that this should not be done. This is because the scholars of the Ummah have witnessed that armed revolt becomes a means of even worse conditions. Thus, there is much to learn from the incidents of Harrah and those of Ibn al Ash'ath, for he who pounders. Even Hazrat Hasan Bin Salih رحمة الله عليه did not revolt against anyone despite (his regarding it to be permissible.)"

The very same Hafiz ibn Hajr رحمة الله عليه mentions whilst explaining the Hadith number five that has passed under the heading, "Conduct with rulers":

"قال ابن بطال: في الحديث حجة في ترك الخروج على السلطان ولو جار، وقد أجمع الفقهاء على وجوب طاعة السلطان المتغلّب والجهاد معه وأن طاعته خير من الخروج عليه لما في ذلك من حقن الدماء وتسكين الدهماء، وحجتهم هذاالخبر وغيره مما يساعده، ولم يستثنوا من ذلك إلا إذا وقع من السلطان الكفر الصريح، فلا تجوز طاعته في ذلك، بل تجب مجاهدته لمن قدرعليها".

"Allamah ibn Battaal mentions that this Hadith provides proof for the fact that armed revolt should not be initiated against the Sultan (ruler) even though he is oppressive. The Jurists are unanimous on the fact that

it is necessary to obey (in permissible matters) even a ruler who has seized control forcefully and that to engage in jihad with such a ruler is also regarded valid in the Shariah, and that obeying him is better that revolting with arms against him, because it is in this way that bloodshed is refrained from and calamities are prevented. The proof of the jurists is this very Hadith and those Ahadith which support this. The Jurists have not excluded any circumstance from this ruling except that of when manifest disbelief is committed by the Sultan. Then his obedience in it is not permissible. Rather, it is necessary upon those who have the ability to engage in jihad against him."

Those jurists who have mentioned that if some people rebel against an oppressive ruler, then if the oppression is manifest they should be assisted and if the truth is not clear, neither should the ruler be assisted and nor should these people be helped, (رد المختار، باب البغاة ج٤ ص٢٦٤و ٢٦٥), do not refer to revolting to topple the government, but rather what is meant is defending the people against oppression. (إمداد الفتاوى ج٥ ص١٢١). Hakeemul Ummah, Hazrat Maulana Ashraf Ali Thaanwi قدّس سرّه has discussed, in detail, the circumstances in which it is permissible to revolt against the government and those in which it is not. I have mentioned the summary of his discussion in Takmilah Fath al Mulhim. The crux of it is that, even in circumstances of manifest disbelief, when armed struggle is permissible, it is a condition that there should not be the danger of the Muslims having to face worse conditions as a result of such revolt. (For details refer to امداد الفتاوى ج٥ ص١٢٢، كتاب

(ما يتعلق بالحديث، بعنوان "حزل الكلام فى عزل الإمام) Then the condition that the people should unanimously agree to the leadership of a person who really is worthy of leadership from a Shari' perspective, goes without saying.

The study of history reveals that whenever an armed revolt was initiated against a person in authority, the consequences of the same did not prove to be good for the Muslims. Rather, as a result, the Ummah had to face even worse circumstances. Allamah Ibn Taymiyyah رحمة الله عليه mentions:

وقلّ من خرج على إمام ذى سلطان إلاكان ماتولد على فعله من الشر أعظم مما تولد من الخير، كالذين خرجوا على يزيد بالمدينة، وكابن الأشعث الذي خرج على عبد الملك بالعراق، وكابن المهلب الذي خرج على أبيه بخراسان، وكأبي مسلم صاحب الدعوة الذي خرج عليهم بخراسان أيضا، وكالذين خرجوا على المنصور بالمدينة والبصرة وأمثال هؤلاء. وغاية هؤلاء إما أن يُغلَبوا وإما أن يَغلِبوا، ثم يزول ملكهم فلايكون لهم عاقبة، فإن عبد الله بن علي و أبا مسلم قتلا خلقا كثيرا، وكلاهما قتله أبو جعفر المنصور، وأما أهل الحرّة وابن الأشعث وابن المهلب، فهُزموا وهُزم أصحابهم، فلا أقاموا دينا ولا أبقوا دنيا، والله تعالى لايأمر بأمر لايحصل به صلاح الدين، ولا صلاح الدنيا، وإن كان فاعل ذلك من عباد الله المتقين ومن أهل الجنة،...وكذلك أهل الحرّة كان فيهم من أهل العلم والدين خلق، وكذلك أصحاب ابن الأشعث...وكان الحسن البصرى يقول: إن الحجّاج عذاب الله، فلا تدفعوا عذاب الله بأيديكم، ولكن عليكم بالاستكانة والتضرع، فإن الله تعالى يقول: ﴿وَلَقَدْ

أَخَذْنَاهُمْ بِالْعَذَابِ فَمَااسْتَكَانُوْا لِرَبِّهِمْ وَمَا يَتَضَرَّعُوْنَ﴾... ولهذا استقر أمر أهل السنة على ترك القتال في الفتنة للأحاديث الصحيحة الثابتة عن النبي صلى الله تعالى عليه وسلم، وصاروا يذكرون هذا في عقائدهم، ويأمرون بالصبر على جور الأئمة". (منهاج السنة النبوية، ج٢ ص ٣١٣ و ٣١٤، طبع المكتبة الحديثة، الرياض)

"Whosoever has revolted against any (Muslim) ruler, the evil that came out of his action was much more than the good that was created. Take as an example those who revolted against Yazeed in Madinah Munawwarah, and Ibn al Ash'ath who revolted against Abdul Malik in Iraq, and Ibn al Muhallab who revolted against his father in Khurasan, and Abu Muslim who also revolted in Khurasan against the leaders, and those who revolted against Mansoor in Madinah Munawwarah and Basrah, and other people like them. The end result of such people is that either they are suppressed and defeated, and if they do overpower (the oppressive ruler), their government terminates after a very short period of time and the end result does not go in their favour. Thus, Abdullah bin Ali and Abu Muslim killed many people, and then both were killed by Abu Ja'far Mansoor. And as far as the people of Harrah, Ibn al Ash'ath and Ibn al Muhallab are concerned, they together with their companions were defeated. They were thus neither able to establish the Deen and nor able to maintain the Dunya (i.e. worldly benefits. Translator). Allah Ta'ala does not command any such action in which there is neither good for the deen and nor the dunya, notwithstanding that those who are

doing such an action are Allah's pious servants and people of Paradise....This is the condition of the people of Harrah. They were many people of knowledge and pious people amongst them. Even in the companions of Ibn al Ash'ath was a great number of knowledgeable and pious people....Hazrat Hasan Basri رحمة الله عليه used to mention, "Hajjaj bin Yusuf is the punishment of Allah. So do not try to prevent Allah's punishment with your hands. Rather, you should humbly beseech Allah, as Allah Ta'ala has mentioned,

﴿وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ﴾[المؤمنون: ٧٦]

(translation: "We have already seized them with punishment, but they did not turn humble to their Lord, nor do they supplicate in humility.") This is the reason why the view of the Ahlus Sunnah has settled on the fact that fighting should not be engaged in during fitnah because this is what the Sahih and established Ahadith of Rasulullah صلى الله عليه وسلّم demand. The Ahlus Sunnah mention this amongst their beliefs and enjoin being patient upon the oppression of the rulers and not revolting against them with arms."

Whilst discussing this matter in much detail, Allamah Ibn Taymiyyah رحمة الله عليه goes on to mention:

"وهذا كله مما يبين أن ما أمر به النبي صلى الله عليه و سلم من الصبر على جور الأئمة وترك قتالهم والخروج عليهم هو أصلح الأمور للعباد في المعاش والمعاد وأن من خالف ذلك متعمدا أو مخطئا لم يحصل بفعله صلاح بل فساد ولهذا أثنى النبي صلى الله عليه و سلم على الحسن بقوله إن ابني هذا سيد وسيصلح الله به بين فئتين عظيمتين من المسلمين.

(منهاج السنة النبوية ج ٢ ص ٣١٤)

"All these incidents prove that the command of being patient upon the oppression of oppressive rulers and not taking up arms against them that the Noble Prophet صلى الله عليه وسلّم had given is definitely better for the Dunya and Aakhirah (Hereafter) of the servants (of Allah), and (they prove) that whoever intentionally or mistakenly went against this command, no rectification was realised with his action; rather, his action caused harm. This is why the Noble Prophet صلى الله عليه وسلّم praised Hazrat Hasan رضى الله تعالى عنه thus, "This son of mine is a leader, and Allah will reconcile between two great factions of Muslims through him."

Allamah Ibn Taymiyyah رحمة الله عليه goes on to mention:

وإن كان الفاعلون لذلك يرون أن مقصودهم الأمر بالمعروف والنهى عن المنكر كالذين خرجوا بالحرة وبدير الجماجم على يزيد والحجاج وغيرهما، لكن إذا لم يزل المنكر إلا بما هو أنكر منه صار إزالته على هذا الوجه منكرا وإذا لم يحصل المعروف إلا بمنكر مفسدته أعظم من مصلحة ذلك المعروف كان تحصيل ذلك المعروف على هذا الوجه منكرا، وبهذا الوجه صارت الخوارج تستحل السيف على أهل القبلة حتى قاتلت عليا وغيره من المسلمين. (منهاج السنة النبوية ج ٢ ص ٣١٦ و ٣١٧)

"Even though those carrying out an armed revolt regard their purpose to be enjoining good and forbidding evil -- for example, this was the very purpose of those who revolted against Yazeed and Hajjaj in Harrah and Dir al Jamaajim—however if any evil cannot be terminated except by something which is

even worse, then terminating this evil in such a manner, itself becomes bad. And if any good cannot be attained except through some evil whose harms are more than the benefits of the good, then attaining this good in this manner, itself becomes evil. This is how the Khawarij regarded taking up the sword against the people of the Qiblah as permissible, to the extent that they fought with arms against Hazrat Ali رضی اللہ تعالی عنہ and other Muslims."

وآخر دعوانا أن الحمد لله ربّ العالمين.

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RADIANT PRAYERS

A Collection of Easy Prayers From The Quran, Sunnah and From Sahabah and Tabi'in

by

MUHAMMAD TAQI USMANI

Translated by
Professor Muhammad Shameem

Maktaba Ma'ariful Quran-Karachi
(Quranic Studies Publishers)
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An Introduction
To

ISLAMIC FINANCE

by

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